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THE ECCLESIASTICAL REVIEW

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THE MOTHER TONGUE OF THE CATHOLIC CHURCH.

THE devout Jew holds that God spoke to his fathers, Moses and the Prophets, in the Hebrew tongue. There is indeed a wondrous hidden power of appeal to mind and heart in the original Biblical phrase, which is lacking in the more copious locutions of modern tongues. Much of this power is communicated to the Greek versions, notably the Septuagint; but it is absent from the later translations emasculated by the suppression of Semitic Hellenisms.

The Vulgate Latin version of the Bible has, thanks to the industry and rabbinical prejudices of St. Jerome, not only preserved much of this power—recognized only when seen in the light of the Gospel revelation and its effulgence, the liturgy of the Catholic Church—but added to it a terminology, a genius, and an expression of thought which are contained but not developed in the Hebrew.

The earliest organic manifestations of the life of Christ, the sacramental and missionary institutions arising from the teaching of the Gospel, bear the stamp of Hebrew-Greek thought and feeling, and are expressed by the Hellenic idiom of the Apostolic Fathers and apologists. But Greek soon gave way to Latin, as the Petrine rule of Christ began to supplant the imperial power of ancient Rome.

There is a prevalent impression among even literary folk that the Latin of the Church is bad Latin, barbarous and limited more or less to purely ecclesiastical associations. This is an error that derives from the academic usage that confines the study of models in the Latin language to writers of the

golden age of the Roman commonwealth when prosperity, with its accompanying growth of the arts of peace, permitted the development of a great literary era, which had its climax during the reign of Cæsar Augustus. The fruits of this period —the writings of the orators, historians, and poets of Rome— have become the traditional standard of excellence of Latin thought and expression in the schools. The monastic teachers of the Middle Ages made this adoption in order to save for the use of Christian students what was admirable in pagan culture. They also imitated and created new forms of Latin expression with Christian ideals as an inspiration and support. In our classical schools we have kept the paganism of the old Roman writers, for reasons to which I shall revert presently. It became the fashion to judge by this standard only and to disparage the Latinity of the Christian writer.

To regard the Augustan classics as the exclusively best models of Latin is as misleading as to speak of the Tudor period of English writers as the only one to be admired or imitated. More than three-fourths of the words and the grammatical and rhetorical forms of good English to-day is absent from the Elizabethan writers. For much of the latter we actually need glossaries, for the meaning of words, by legitimate usage and recognized processes of adoption, has in many cases much altered and in others been converted into the very opposite sense. This is because English is a living language. If it were dead, we should probably confine our study of its models to such writers as Chaucer, or at a future period, to Shakespeare, Milton, Tennyson, Browning.

Now, although in our schools we treat Latin as a dead language, like Hebrew, or Egyptian, or Gothic, it is as a matter of fact a language, whether written or spoken, that is very much alive. Not in the sense in which we still have the Romance tongues, such as the Italian, French, Spanish, Portuguese, Rumanian; but in the much truer sense that we actually speak and write Latin, with its ancient genius, its forms as of old, not as off-spring or new affiliated growth, like the modern tongues spoken in the so-called Latin countries; though it is true that Latin has been modified here and there in pronunciation and adaptation of old terms to new concepts of thought and sense.

The Latin tongue is to-day, as it has been all through the centuries since Ennius and Cicero and Ovid, the language employed by the Church. The Church is not a nation, whose limits are traced by racial divisions or geographical boundaries. It is much more. It is a compact body, definitely organized, a government controlling millions of naturalized and native members whose citizenship is so clearly attested that it controls the lives of its members from the cradle to the grave by an inward sense of responsibility even more than by outward discipline and the demand of service. It is a commonwealth whose officers are recognized as supreme in authority, who are everywhere and who have divinely guaranteed power, freely accepted by their subjects, and all speaking a common language. That language is Latin. It is not only the official medium in matters of government, but the language of instruction, of public worship, of private devotion, and of interpretation.

Latin has lived and lives beside the modern idioms used by the Romanic races, though it has changed and developed in a manner analogous to the English of the Victorian age as compared with the English of the Elizabethans. Hence we may speak of the Latin classics represented by the Fathers and apologists of the second and third centuries, Novatian, Tertullian, Minutius Felix, Lactantius; or of succeeding periods, by Ambrose, Augustine, Prudentius, Eusebius, Hilary, Sulpicius Severus, Juvencus, Damasus, Rufinus, Jerome, Paulinus, Cyprian, Peter Chrysologus, Leo I, Innocent I. Of the Gallic-Roman writers there are Prosper of Aquitaine, Vincent of Lerins, Cassian, Honoratus, Sedulius. Most of these writers as well as others succeeding them, like Gregory the Great, whose writings became the *Compendium Theologiae* during the Middle Ages, had mastered the older classics, Terence, Tibullus, Ovid, Lucan, Virgil, Horace and Cicero, as is evident from their works.

As in the history of our own tongue, so in Rome we have periods in which literary activity was paralyzed as a result of national restlessness, migrations, wars, when no writers of note stand out from the mediocre. The conversion of the Goths, the Slavs, the Saxons, caused the vernacular to amalgamate with or supersede for a time the popular ecclesiastical element,

and find its way into the liturgical life of the Church, in certain parts. But all through and parallel with the dramatic compositions adopted to teach religion in mystery and morality play, the popes and bishops in councils and synods and in the theological schools retained Latin as the medium of communications between the hierarchy and its members and the pastors of the churches. So too was Latin preserved as the diplomatic language in governmental circles, and secretaries of Latin Letters were regular appointments in the chanceries of kings and princes even in England until the days of Sir Thomas More and Milton. Long before the Humanists brought back into the schools the classic models of the Augustan age, John of Salisbury and the great scholastics, St. Thomas, St. Bonaventure, and their followers, made Latin the regular living tongue among clergy and the student body of every branch in science and art throughout Europe. With Dante, Petrarch, Marsigli the Augustinian, down to the days of the Medici, Latin was the collateral language of the educated as much as Greek had been in the days of Cicero or as French was in the modern salons of Europe. We find a Maffeo Vegio completing the Æneid, Gerson writing his Josephinea, and Latin writers of the finest type appealing to their generation, as did Jacopone Sannazaro, Vida, down to Nozzi the Jesuit, and Pope Leo XIII, master of Latin verse, in our own day.

Latin is kept alive in the encyclicals of the Popes, in the numberless magazines issued from Rome for the instruction of the clergy and students throughout the world in legal, liturgical, and pastoral matters. The *Decreta*, *Constitutiones*, *Statuta Dioecesana*, issued day by day in every part of the Catholic world, bear witness that Latin is a living language for millions, besides being a living appeal every day in every church and chapel, in every priest's home through the Missal, the Breviary, the Ritual, which are all in Latin and by which the ministry of the Catholic Church goes on in every city, town, village, in church, convent, parish house, the homes of the people where there are sick and dying, and abroad on the missions. Everywhere the sounds of the mother-tongue of the Catholic Church are alive in prayer and benediction and grateful chant.

Hand in hand with the liturgical use of Latin in the Catholic Church throughout the Western world goes the Latin translation of the Bible. The Vulgate version, substantially the Latin of St. Jerome's day, is the obligatory text, and has been in use for a thousand years, in the schools of theology everywhere. Its influence on the psychology that underlies the making of the syntax and meaning of words in the English language has been pointed out by modern scholars and has suggested the great value of a study of the Vulgate in Anglo-Saxon as well as in Romance literature. The meaning of many terms, due to association of thought, local environment and interaction of national and vocational elements, may be traced through the knowledge of the Latin Bible used in the scholastic, judicial, professional and even political relations, during the ages when the monk and the clerk represented intellectual activity and pontiffs guided the destinies of nations as counsellors of kings.

The Latin of the Itala Bible, which represents African culture during the ages of early Christianity, approaches to the *prisca Latinitas* of ancient Rome, and it has its literary value as a forerunner of the language of the early teachers of Christianity who did not speak Greek.

There existed at all times among ecclesiastics a Latin tongue which may be called barbarous because it erred against the laws of grammar and syntax. But such a vernacular where it existed was simply what we find in the days of Tully and Quintilian, the *sermo plebejus*. It differed not merely from the *prisca Latinitas*, but was a sort of dialect or patois in use beside the *sermo urbanus*. The same class of people might speak both, though it was common only among the unlettered. One meets the same conditions to-day in the difference between cultured people and those of the lower class. The slang of the street is copied in the newspapers, read by the educated and by the untutored alike. It owes its distinction not always to ignorance of the correct and expressive forms, but as often to a difference in ideals, feeling, power of abstraction and imagination, or the gift of tracing analogies. Thus it differs from the provincial idiom, the patois or dialect that lives concurrently with the speech of those who follow the rules of grammar and syntax.

The Latin of the Church moreover claims a position of equal importance with that of the classics of pagan Rome, in that it is essentially the medium of Christian thought, ideals, and usages such as had no existence at the time of the Augustan or the earlier Latin classics. As such it is as superior to the latter as is the language of Christian art and culture to that of ancient Greece. This applies not merely to the choice of subjects and the expression of moral qualities, but also to the grace of its distinctive forms, in harmony of rhythm and rhyme, in the parallelism of sound and of thought, as we meet it in the hymnody and lessons of the canonical office. These qualities of literature are quite distinct from the artificial or metric figures and tropes that characterize the classic Latin poets of old Greece or Rome.

The idioms employed in Christian Latin as used by the Church call at times for syntactical construction wholly at variance with the style of Cicero, Virgil, Horace, and their schools. Nothing faulty is implied in this difference, because it is due not to want of correct thought but to altered psychical conditions which, changing the viewpoint of the writer, opens to him new visions of old facts. A recent writer who has brought out this distinction, in her studies of St. Augustine's classical work *De Civitate Dei*, assumed to be the most perfect masterpiece of ecclesiastical Latin, is an Irish nun, Sister M. Columkille Colbert, of the Order of Charity of the Incarnate Word, St. Antonio, Texas. Her work, a dissertation written to obtain the Doctorate in Philosophy at the Catholic University of America (1923), confines its study to the characteristics of St. Augustine's Latin; that is to say, his peculiar use of Latin words as contrasted with that of the other standard authors. The examination is thorough and minute and takes in all forms of grammatical usage—substantives, adjectives, pronouns, adverbs, verbs with their moods and tenses, prepositions and conjunctions. To the student of Latin grammar and etymology the work of Sister M. Columkille Colbert is sure to prove of absorbing interest. St. Augustine's Latin is that of the rhetorician trained in Africa, whither the Roman idiom had been transferred when it had become the fashion to cultivate Greek in Italy. He knows his pagan classics and his language is unexceptional. At the same time he uses what we

should call slang. He is perfectly aware of it and says so repeatedly. But his object is to speak to the plebeian reader, who might not understand him if he employed academic language when appealing to their imagination and moral sense simultaneously. Hence, he says, "saepe verba non Latina dico." But that does not lessen the value of his literary expression. On the contrary, it brings it up to date for his time and purpose. He has a purpose, not like the literary virtuoso whose aim is first elegance and grace of verbal form, but like the moralist whose aim is to impress the popular mind, to create public opinion, much as did Dickens or Thackeray in their lampooning of legal officialdom or of snobbery in England.

There are then no barbarisms in the chief ecclesiastical writers, though in some cases they ignore the traditional rules of derivation, or depart from certain canonized forms of interpretation. We must not forget that the Christian Latin writers were the heirs of both Greek and Hebrew colonists, and that the language employed by these affected their thought and their viewpoint. If they used old terms consecrated by long usage to signify new concepts, forced upon them by development or suggested by analogy, they followed time-honored laws of adaptation which are applicable to all languages, ancient and modern.

On the other hand there arose with the advent of Christianity and its enlarged scope and influence an entirely new world of thought and manners which modified the language of those who used the Latin tongue. Among the factors that produced this change must be counted first of all the prepossessions created for the converts to Christianity by the Biblical traditions, the Mosaic Law as a substitute for the laws of Lycurgus, Draco or Solon. Similarly did the Solomonic philosophy of the proto- and deutero-canonical books of the Bible exercise a distinct influence on the thought and mode of expression among the early Christian Latinists. Philo, and in general the Platonic Hellenists among the Jews, as well as the Greek writers who preceded Tertullian, Lactantius, Augustine, Jerome, Cyprian, left the impress of their peculiar philosophy upon the minds and language of the Latin Christian writers and modified their expression and terminology. The new con-

verts were of various and often of mixed nationality—" devout men of every nation under heaven," who came to listen to the Pentecostal revelation: " Parthians and Medes, and Elamites, and the inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia about Cyrene, and the strangers from Rome." [1] The speech of Peter and the Galileans may have been Aramaic or Greek, but in any case the Romans who listened to them carried away and communicated to their fellows what they had heard; and they made, no doubt, also common cause with those who spoke a different tongue, for there was to be henceforth no distinction of Jew and Greek or gentile. Thus the Roman language, the *sermo quotidianus* at first and the written word later, became a new idiom represented by the Latin of the Christian writers and adopted by the Church.

Next, the development of Christian doctrine created a host of new concepts to which ancient terms had to be adapted, or for which new terms had to be coined. Thus we enter upon an entirely novel terminology in the theological and ecclesiastical field. Reflect only on the changed meaning of such words taken from the old classical Latin, or latinized and adapted from the Greek as the richer of the two languages. Take examples as they suggest themselves at random.

Gratia—gracefulness, becomes a gift of the Holy Ghost.

Absolutio—freedom, becomes a sacramental act by which not only penalty but guilt is remitted.

Ascensio—rising, becomes the conventional term for the return of Christ to His Heavenly Father on Mt. Olivet.

Aedificatio—a building up, means the working out of that spiritual life in external conduct by which others are drawn to admire, or imitate.

Tonsura—a barber's act, henceforth signifies a mystic surrender and public pledge of penitential service.

Trinitas—not merely threefoldness, but a divine mystery revealed in wondrous creative, redeeming and sanctifying action.

[1] Acts 2:9-10.

Martyr—a witness of old, now becomes a standard-bearer who carries the palm of victory into heaven by heroic sacrifice of life.

Thus an endless array of novel ideas and forms, just as we make new words in English to express the novel discoveries of science and utility—telephone, aeroplane, radio, etc. Many of the words are latinized from the Greek, but many are quite fresh adaptations of ancient sounds to hitherto unrecognized forces of a spiritual nature.

Baptisma, charsima, exstasis, idolatria, daemonium, testamentum, prophetia, Paraclitus, sacramentum, saeculum, resurrectio, Christianus, Assumptio, beatus, spiritualis, mammona, fidelis, persecutor, compassio, charitas, clericus, diaconus, sacerdos, presbyter, episcopus, redemptio, Verbum, fractio panis, apostolus, ecclesia, evangelium, angelus, scriptura. These are more or less restricted to doctrinal practice and belong to the earlier stages of theological development. Later we get the scholastic distinctions in such terms as *persona, natura, praedestinatio, eucharistia, hypostasis, substantia, Missa, communio, confessio, catholicus, apostata, transsubstantiatio, confirmatio*, etc.

Occasionally we meet grammatical solecisms, new formations by analogy, vulgarisms, and what are simply barbarisms. Examples of these are, *tantillus, cordatus, falsidicus, effloriet*, (for *florebit*), and the like. Some of these are hardly used by writers of ecclesiastical Latin who enjoy any reputation for scholarship in Catholic circles.

From what has been said it would appear that church Latin is in the truest sense a living tongue, not confined indeed as of old to any one nation, but none the less actually employed in speech and more especially in writing by a universal society that outnumbers the largest of individual national governments.

That the secular colleges in which Latin is taught should as a rule ignore ecclesiastical Latin, or deem it inferior, may be explained partly by the action of the humanists of the fifteenth and sixteenth centuries. They sought rightly enough to restore a certain regularity and correctness in Latin writing. But in doing so they went to the extreme of reviving the pagan ideals. Erasmus and his contemporaries not only ridiculed the

medieval and scholastic Latinists who substituted modulation for metre and prosody, but they affected to reform Christian thought according to pagan models. Thus we hear of the Catholic preachers in days immediately preceding the so-called Reformation, addressing their hearers by "Beloved in Plato" for the time-honored "Beloved in Christ". In protesting against ecclesiastical decadence they, like all violent reformers, went to the excess of extolling pagan ideals because of their more perfect literary forms. The movement went on, side by side with the revival of pagan models for Christian thought in art, as we see it in the paintings of Raphael, more especially in his followers like Giulio Romano, and in the sculptures of Michelangelo.

Very consistently, though distinctively, did the reformers of Christ's religion in the sixteenth century make the paganization of Latin as the Church's vernacular a pretext for discarding and discrediting it. That is a second reason for the general misunderstanding of the use of Latin in academic circles. The Protestant atmosphere whilst it seeks to nourish growth in letters, fosters phraseological fashion and styles, and perferably those of the pagan classics.

Nothing has been said of the great beauty to be found in Christian Latin literature. It is to be found in the earlier writers, the Fathers of the Church and the great Christian poets referred to in the earlier part of this paper. It is equally true of the Encyclicals of the Roman Pontiffs, of the Scholastic treatises in philosophy and theology, which embrace all that goes into the making of the finest culture expressed in prose or verse. It is true of the beautiful hymns of the Catholic liturgy and the splendid examples of poetic thought found in the thesaurus of medieval and later writers down to our own day.

There is every reason to make much of the study of Latin, ecclesiastical Latin, in preference even to the older classics —except as a matter of competitive policy while these latter are exclusively cultivated in our public schools of learning— in our seminaries and colleges under religious auspices. To the priest and cleric generally the missal and breviary may open the gates to that study and its continual enjoyment as well as ennobling power.

FRA ARMINIO.

BIBLE READING IN THE PUBLIC SCHOOLS.

TO what extent is the Bible being read in the public schools of our country? Is such reading legal or illegal? Is it mandatory or optional? Is it the result of provisions in various State constitutions or does it represent the intrusion of the religious fervor of local school districts into the curriculum? These are questions of perennial interest to the citizens of our land. Additional importance has been attached to them because of the submission of proposed new constitutions which contain planks relative to this matter, to the voters of the various States for adoption. Moreover, different agencies have been and still are conducting educational campaigns with the view of influencing the thought of the citizenry favorably toward the extension of Bible reading in the public schools.

Until recently, answers to the above question were largely conjectural or merely local in character. Complete information was lacking. An exhaustive and painstaking investigation of the legal status and current practice of Bible reading in all the States of the Union recently completed by W. R. Hood of the United States Bureau of Education has supplied data by which definite answers can now be given to the above questions. The investigation sought to ascertain merely the facts in the case, the provision of the State constitutions, together with the judicial interpretation of such legislation, the rulings of the various State departments of education and the current practice, without attempting to argue the wisdom or unwisdom of Bible reading in public schools. This article follows the same general lines.

Early in 1922, the following questionnaire was sent to the State departments of public education in all the states except the six whose laws absolutely require Bible reading in the public schools:

1. Does the law of your State require Bible reading in the public schools at stated times or for specified periods within the school week? . . . If so, refer to the law.

2. Does the law (constitutional or statutory) *specifically permit* Bible reading in the schools? . . . If so, give reference.

3. If neither of the above is the case, is Bible reading permitted under general terms of the law or by reason of its silence on the subject?

4. If it is not permitted to read the Bible in the schools, please refer to statute or constitutional provision which prohibits such reading.

5. In some States the Bible is excluded from the schools through recognized construction of the constitution or statutes, as by supreme court decision or attorney general's opinion. Is your State one of these? . . . If so, please cite such decision or opinion.

6. Outline briefly the practice with respect to Bible reading in the schools of your State.

All the questionnaires were returned with the desired data. The results of the inquiry and of additional research into the reports of State supreme court decisions in cases involving the legality of Bible reading are presented in Table I.

TABLE I. SUMMARY TABLE SHOWING PROVISIONS OF STATE LAWS RELATING TO BIBLE READING IN THE PUBLIC SCHOOLS. (FROM HOOD).

States.	Law requires Bible reading in public schools.	Law specifically permits Bible reading.	Bible reading permitted under general terms of the law or by reason of its silence.	Bible reading prohibited in public schools.	Supreme Court decisions favorable or adverse.	Attorney General's opinion favorable or adverse.	Present practice in public schools (as reported).
1	2	3	4	5	6	7	8
Alabama	Yes						See column 2.
Arizona	No	No	No	Yes		Adverse[1]	
Arkansas			Yes				Generally read.
California	No	No	No		Adverse[2]		
Colorado			Yes				Local board decides.
Connecticut			Yes				In some schools.
Delaware			Yes				At opening exercises.
Dist. of Columbia.			Yes				
Florida			Yes				In most schools.
Georgia	Yes						See column 2.
Idaho	No	No	No	([3])		Adverse	
Illinois	No	No	No	Yes	Adverse		
Indiana		Yes					In some schools.
Iowa		Yes					In some schools.
Kansas		Yes					At opening exercises.

[1] State board of education has ruled that religious instruction cannot be given during school hours.

[2] By court of appeal. Case now pending (Jan., 1923) in State supreme court.

[3] Constitution (Art. IX, sec. 6) prohibits teaching "sectarian or religious tenets or doctrines".

Kentucky			Yes		Favorable		"Common practice."
Louisiana	No	No	No	Yes	Adverse		
Maine			Yes		Favorable		Widely read.
Maryland			Yes				Custom to read.
Massachusetts	Yes				Favorable		See column 2.
Michigan	No	No	(1)		(1)		"At opening exercises."
Minnesota	No	No	No	Yes		Adverse	
Mississippi			Yes				Generally read.
Missouri			Yes				Bible stories read.
Montana			Yes			Favorable[5]	Usually not read.
Nebraska			Yes		Favorable		In some schools.
Nevada	No	No	No	Yes			
New Hampshire			Yes				Commonly read.
New Jersey	Yes						See column 2.
New Mexico			Yes				Little attention to it.
New York	No	(6)	No	(7)		(7)	In New York City.
North Carolina			Yes				Usually read.
North Dakota		Yes					Generally read.
Ohio			Yes		Favorable		Local board decides.
Oklahoma		Yes					Local board decides.
Oregon			Yes				Generally not read.
Pennsylvania	Yes						See column 2.
Rhode Island			Yes				At teacher's option.
South Carolina			Yes				Generally read.
South Dakota		Yes					In some schools.
Tennessee	Yes						See column 2.
Texas			Yes		Favorable		In some schools.
Utah			Yes				At teacher's option.
Vermont			Yes				Generally read.
Virginia			Yes				In some schools.
Washington	No	No	No	Yes		Adverse	
West Virginia			Yes				In many schools.
Wisconsin	No	No	(8)	(8)	Adverse		
Wyoming	No	No	No	(9)			

A scrutiny of Table I discloses the following main facts:

1. There are six States which *require* the daily reading of the Bible.
2. There are six States which specifically *permit* Bible reading.
3. There are nineteen States and the District of Columbia in which the *law is silent* on the matter, but under the general terms of their law Bible reading is construed as *permissible*.

[4] There is a question whether the Bible may be read. Court decision favorable to reading Bible stories.

[5] Reading must be without comment.

[6] In New York City by city charter.

[7] State commissioner of education has ruled adversely to Bible reading in school hours.

[8] Supreme court decision adverse to "stated reading of Bible".

[9] Constitution prohibits "sectarian instruction" or requiring attendance upon any "religious service".

4. There are five States in which the law contains *no specific provision* on the matter, but in which court decisions have been *favorable* to the practice.
5. In Michigan and California the legality of the practice *seems to be in doubt.*
6. In the remaining ten States, Bible reading in the public schools is *not permissible.* In three of these States, supreme court decisions have been adverse to the practice. In seven States, the opinion of the State Superintendent of Public Instruction, the Attorney General, or other authoritative ruling has prevented the reading of the Bible in public schools.

I. STATES REQUIRING BIBLE READING IN THE PUBLIC SCHOOLS.

Alabama, Georgia, Massachusetts, New Jersey, Pennsylvania, and Tennessee have State laws making the reading of the Bible in public schools mandatory. While the general tenor of the laws in these six States is similar, there are some differences in the phrasing. In Alabama the law requires every school supported in whole or in part by public funds to "have once every day readings from the Holy Bible". In Georgia the provision is that "the Bible including the Old and the New Testament shall be read in all the schools of this State receiving State funds, and that not less than one chapter shall be read at some appropriate time during each school day". New Jersey requires that "at least five verses from that portion of the Holy Bible known as the Old Testament shall be read or caused to be read without comment at the opening of such schools upon each and every school day, by the teacher in charge thereof". The Tennessee law specifies the daily reading of at least "ten verses from the Holy Bible". The law in Massachusetts, a State with a large Catholic population, is as follows:

> Sec. 31. A portion of the Bible shall be read daily in the public schools, without written note or oral comment; but a pupil whose parent or guardian informs the teacher in writing that he has conscientious scruples against it shall not be required to read from any particular version, or to take any personal part in the reading. The school committee shall not purchase or use in the public schools school-books favoring the tenets of any particular religious sect." [1]

[1] *General Laws Relating to Education,* 1921, p. 157.

The statute in Pennsylvania renders the failure of the teacher to read the Bible in the public schools a sufficient cause for dismissal. The section reads as follows:

Sec. 3901. That at least ten verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school, upon each and every school day, by the teacher in charge: Provided, That where any teacher has other teachers under and subject to direction, then the teacher exercising this authority shall read the Holy Bible, or cause it to be read, as herein directed.

Sec. 3902. That if any school-teacher whose duty it shall be to read the Holy Bible or cause it to be read, as directed in this act, shall fail or omit so to do, said school-teacher shall, upon charges preferred for such failure or omission and proof of the same before the governing board of the school district, be discharged.[2]

II. STATES SPECIFICALLY PERMITTING BIBLE READING IN PUBLIC SCHOOLS.

The following States have statutes expressly allowing Bible reading: Indiana, Iowa, Kansas, North Dakota, Oklahoma and South Dakota.

A reading of the statutes in these six States shows that the intent of the legislators was to prevent the Bible from being construed as a sectarian book and therefore barred from the public schools of the State. While all of these six States forbid sectarian instruction in the public schools, they all expressly exclude the reading of the Bible from such restriction. Thus in Kansas the statute reads:

Sec. 163. No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of the city; but nothing in this section shall be construed to prohibit the reading of the Holy Scriptures.

Sec. 214. No sectarian doctrine shall be taught or inculcated in any of the public schools of the city; but the Holy Scriptures, without note or comment, may be used therein.[3]

North Dakota declares: "The Bible shall not be deemed a sectarian book. It shall not be excluded from any public

[2] *School Laws,* 1921, p. 201.

[3] *Laws Relating to the Common Schools,* 1920, pp. 64 and 78.

school." Similar to these laws are the provisions in the other States.

III. STATES IN WHICH BIBLE READING IN THE SCHOOLS IS PERMITTED UNDER GENERAL TERMS OF THE LAW OR BY REASON OF ITS SILENCE ON THE SUBJECT.

The largest group of states in any of the divisions mentioned falls under this classification. They are as follows:

Arkansas	Mississippi	Rhode Island
Colorado	Missouri	South Carolina
Connecticut	Montana	Utah
Delaware	New Hampshire	Vermont
District of Columbia	New Mexico	Virginia
Florida	North Carolina	West Virginia
Maryland	Oregon	

Because of the absence of a definite State law bearing on this subject, the practice of reading the Bible varies widely within each State in accordance with the sentiment of each local school district.

In Vermont a decision which has been widely cited in cases involving religious rights held " that a pupil may be excluded from school for absence without leave, though such absence was for a religious purpose and in compliance with the parents' wishes ".

IV. STATES WITH COURT DECISION FAVORABLE TO BIBLE READING IN PUBLIC SCHOOLS.

There are seven States in which court decisions have upheld the legality of Bible reading in public schools. Five of these States have no statutes upon the subject while two States have. The seven States are: Kentucky, Maine, Massachusetts, Michigan, Nebraska, Ohio and Texas.

The court decision in Maine specifically upholds the legality of the requirement that the Protestant version be used. The decision states:

> With the superintending school committee the legislature has reposed the power of directing the general course of instruction and what books shall be used in the schools; and they may rightfully enforce obedience to all the regulations by them made, within the sphere of their authority.

A requirement by the superintending school committee that the Protestant version of the Bible be read in the public schools of their town, by the scholars who are able to read, is in violation of no constitutional provision, and is binding upon all the members of the schools, although composed of divers religious sects.[4]

The Supreme Court in Ohio decided: "The Court cannot by injunction prevent the Board of Education from adopting and enforcing the rules requiring the reading of the Bible as a part of the opening exercises of the school."

V. STATES WITH COURT DECISIONS ADVERSE TO BIBLE READING IN PUBLIC SCHOOLS.

In California, Illinois, Louisiana and Wisconsin the court decision has been adverse to the practice. The decision rendered by a Court of Appeal in California on October 31, 1922, is the direct opposite of the court decision in Maine, quoted above. The California court holds specifically that the use of the King James Version of the Bible is sectarian. The reasoning of the court is as follows:

(1) A religious "sect" is a body of people believing in the same religious doctrines, and any book which promulgates such doctrines in whole or in part is a book of a "sectarian character". There can be no doubt that the legislature, when it enacted the code sections, used the term "publication of a sectarian, partisan, or denominational character" as referring to any work devoted to or promotive of the tenets and doctrines of any religious denomination. The King James version of the Bible is a translation made under the direction of King James of England in 1604-1611. It has been accepted and followed by Protestants as the authorized translation. Though Protestantism may not be a sect in the strict interpretation of the term, the Protestant Bible contains the precepts of many of the Protestant denominations, and "denomination" is merely another term for "sect". Controversies have waged for centuries over the authenticity of the various translations of the Bible, each sect insisting that its version is the only truly inspired book. As a result of this controversy, men fail to consider any Bible for its literary or historical value, but bar all from the schools for fear that their children might absorb some doctrine adverse to the teaching of their own denomination. The King James Bible having been

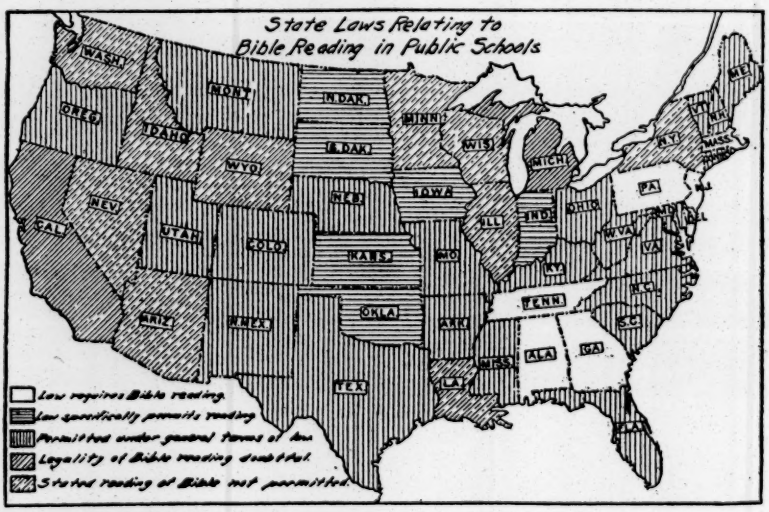
[4] Donohue v. Richards et al., 38 Me. 379.

adopted by Protestants as their book, it is objectionable to those who do not follow that faith.

(2) It is thus a book of sectarian or denominational character within the meaning of the Political Code.[5]

VI. STATES IN WHICH THE STATED READING OF THE BIBLE IN THE PUBLIC SCHOOLS IS FORBIDDEN.

Falling into this classification are the following seven states: Arizona, Idaho, Minnesota, Nevada, New York, Washington and Wyoming. While the ruling of the State Superintendents of Public Instruction in New York have been adverse to Bible Reading, Section 1151 of the Charter of New York City permits the Bible to be read in the public schools of that city.



BIBLE STUDY BY HIGH SCHOOL PUPILS.

Aside from the use of the Bible in public elementary schools, there are plans in operation in various States by which credit towards graduation from High School is given for approved Bible study. In Indiana a plan which has been approved by the State Department of Education proposes the taking of

[5] Evans v. Selma Union High School District, etc. California Appellate Decisions, Nov. 8, 1922, p. 374. (First Appellate District. Decision, Oct. 31, 1922.)

Biblical courses according to an official syllabus, in Sunday Schools, Y. M. C. A. classes, and in other approved ways, and the accrediting of the work for not more than two high-school units. In Iowa credit varying from one-half to one unit is allowed for Bible study conducted by various agencies outside the school. Similar plans have been worked out in Michigan, Oregon, Missouri, Virginia, and in some of the local school districts in Colorado and North Dakota. Concerning the plan in Oregon, the State Superintendent, J. A. Churchill says: "This department issues a suggested course in Bible study which is used extensively throughout the State by Sunday schools and other organizations. Twice each year the department gives an examination on Bible study, and those who pass the examination may secure credit in their regular high-school course."

State Universities Accredit Biblical and Religious Courses.

There are also some State Universities which allow credit for courses in religious education pursued by their students. The Universities of North Dakota, Texas, Missouri, and of Illinois, are among those granting credit for work of an approved academic calibre in religious education. At the University of Illinois a generous maximum of ten hours is allowed. This permits the taking of as many as five two-hour courses in Religion. A two-hour course is a course occurring twice a week during a semester. The Catholics and Methodists have taken advantage of the offer at the University of Illinois, and have been conducting classes regularly in religion for University students since the inauguration of the plan in 1919. During the past school year, approximately 100 University students received instruction in Religion in The Columbus Foundation at the University of Illinois—a chartered institution sponsored by the Catholics of the State and particularly by the Knights of Columbus.

State Constitutional Provisions are Fundamental.

That the widest divergences exist in the laws, constitutional provisions, and court decisions in the various States, relative to the legality of Bible reading in the public schools is evident

from the facts set forth in this article. A glance at the map showing the variety of State Laws on the subject, reveals the divergences in a graphic manner. Of the various factors which determine the legal attitude of a State upon this subject, constitutional provisions are the most authoritative. Thus it is the consensus of opinion of a group of educators who have studied the problem that "it is to the Constitutions, together with the judicial decisions, interpretative thereof, rather than to the laws, that we must look in order to discover the final attitude of the American States upon this question. For questions involving, as this one does, the religious element, individual religious rights, are so fundamental in their nature that nothing short of an appeal to the fundamental law of the land can afford a solution. The laws represent as it were, an intermediate step, an attempt to deal with a new problem. The culminating stage has been the incorporation of provisions in our State Constitutions, dealing therewith."

Conclusions.

After a study of the problem of Bible reading in the public schools, Professor Isaac L. Kandel of Teachers College, Columbia University, and Dean Samuel W. Brown, of State Normal School, Lewistown, Idaho, summed up the results of their observations in the following manner: "In general then, we may say that the Bible is read in the public schools of most of our States, but usually only as an opening or closing exercise, in which no comment may be made by the teacher; that whether it shall be read or not is largely determined by the local authorities; that those children who object to attendance on such readings, are excused therefrom; that in some States the court decisions prohibit its use in the schools, and that in those where the decisions allow it, the purely formal manner in which it is compelled to be used has detracted from its use a considerable portion, if not all, of the religious and moral value once commonly attributed thereto, and that the tendency is to reduce it more and more to a purely literary level." Without doubt there would be many who would differ from these writers in their estimate of the value accruing from the Bible reading in the schools.

From the facts set forth in this article it is evident that while all the States aim apparently to prohibit distinctly sectarian instruction and the use of sectarian books in the public schools, many of them do not construe the Bible to be a sectarian book. But if the Bible is to be used at all, some particular version must be selected. Is the use of a particular version of the Bible, as for example, the King James version, sectarian? Conflicting answers have been given to this question in the three supreme court decisions touching directly upon it. The supreme court in Texas and in Kentucky held that it was not sectarian, while the supreme court in Illinois held the opposite. In California a Court of Appeal likewise held the King James Version to be a sectarian book. There would seem to be need of an authoritative interpretation of the word "sectarian" upon which much of the controversy hinges.

A second fact that is impressed upon one in reading the State laws and court decisions is the practically universal insistence that comment tending to construe the passages read, along denominational lines be absolutely forbidden. As long as sectarian comment be rigidly excluded, there would not seem to be any special ground for apprehension on the part of Catholics to the practice of Bible reading in the public schools.

A third fact which the study impresses upon one is the apparent widespread recognition of the value, even the necessity, of some religious or Biblical instruction in the rounding out of a complete education for American citizenship. There is implicit in most of the State constitutions, in the statutes, and in the authoritative rulings, a reluctance to admit of an absolute divorce between religious instruction and secular education—a sort of earnest, wistful yearning to hold to the stabilizing, leavening influence of religious principle in the education of youth, without sacrificing the non-sectarian character of the public school.

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THE "ACCOMMODATED SENSE" IN SERMONS.

CHARMINGLY modest and naïf, the Bishop of Belley confesses [1] that once when preaching in the presence of St. Francis de Sales he used the text, *Cum electo electus eris, et cum perverso perverteris* (2 Kings, 22: 27), and applied it to "the contagion of evil company, a comparison not unfrequently made. I saw at once that he was not pleased, and when we were next alone together, he asked me why I had distorted this passage, knowing its literal meaning. I replied that such an application might be inferred; but he maintained that at all events I ought to have said that this was not the literal meaning, which refers solely to God, Who is merciful to those that are good, and stern to such as are evil. You can gather from this how particular he was himself, being always so much more indulgent to others than to himself."

St. Francis "objected [2] to a preacher rushing straight to the mystical interpretation of Holy Scripture, without first explaining the literal meaning; a method which he likened to trying to raise the roof before digging the foundation. 'Holy Scripture should be treated more seriously and reverently; it is not a piece of stuff to be cut and shaped into any kind of garment men please,' he used to say. When the actual sense of the words had been explained, he allowed mystical and moral interpretations, but even then judiciously, and not strained to the utmost. He used to say that such overdrawn applications were like a *carillon* of bells, which may be imagined to say whatever one wills."

The counsel of the Saint is obviously both honest and safeguarding. The preacher must first have apprehended the literal meaning, lest he use a text argumentatively in a probative sense which it was not meant to bear. How shall we obtain this true meaning? The Saint again helps [3] us:

> It is the Holy Spirit of God Who has given us the Scriptures; the same Holy Spirit opens their true meaning to us, and that only through the Church, which is the temple and pillar of Truth: the Church, by whose means the Holy Spirit has kept and preserved the

[1] Camus, *The Spirit of St. Francis de Sales* (Eng. tr., New York, 1876), p. 346.
[2] Ibid.
[3] *The Spiritual Letters of St. Francis de Sales* (Eng. tr., N. Y., 1876), p. 187.

true letter of Scripture; the Church, which alone has the gift of the Spirit of Truth to interpret it. And therefore he who would seek the real meaning of that Heavenly Word, apart from its guardian the Church, will never find it; he who would seek it independently of her, finds a vain delusion instead of the truth; he is misled by the evil one, who knows how to transform himself into the appearance of an angel of light. It was this which all the heretics of old did, pretending to a better interpretation of Holy Scripture than that taught by the Church, to whom her Crucified Spouse has committed the precious trust.

We have read more than once the substance of these saintly cautions in our text books, but the Saint had the most attractive way of clothing that substance and his rules will accordingly bear repetition.

Bishop Camus's impugned text reads, in Challoner's translation: "With the elect, thou wilt be elect: and with the perverse thou wilt be perverted". In some such interpretation had the Bishop used it in his sermon. He defended himself, declaring that his application of the text to a human being, and away from God, "might be inferred". One wonders how? The matter is one rather of mistranslation than of misinterpretation. With the perverse, a man might become "perverted". Can we speak of God becoming "perverted" in His dealings with sinners? He can appear very much *changed* toward them, when, falling from grace, they cease to be His friends and become His enemies. If, by capital letters, we clearly mean to address God—e. g., "With the elect, Thou wilt be elect: and with the perverse Thou wilt be perverted"—our ideas of "elect" and "perverted" undergo a subtle but profound change. The recently published Jewish translation [4] of the Old Testament meets the difficulty partly by the use of capitals, partly by a change of wording from the Authorized Version or the Revised Version (neither of which uses capitals): "With the pure Thou dost show Thyself pure; And with the crooked Thou dost show Thyself subtle"—language which indeed could not be "inferred" to apply to the purifying or corrupting influences of good or bad companions respectively.

[4] Philadelphia: The Jewish Publication Society of America. 1917.

There was less necessity for such a misinterpretation or distortion, since the Bishop could have expressed his thought with literal Apostolic sanction in the words of St. Paul: *Corrumpunt mores bonos colloquia mala* (1. Cor., 15: 33).

It is interesting to note that Gigot,[5] without referring to the anecdote of Bishop Camus, should illustrate the "accommodative sense" of Scriptural texts by this example:

> It is not always easy to distinguish between the typical, and another sense, which is called *accommodative,* because it consists in the *accommodation* or application of the Scripture to something, of which there is no question in the passage quoted, either in the literal or in the mystical sense. This accommodation or adaptation of the sacred words to an object to which they have no real reference may be made in two ways. One by extending their meaning to some matter like to that of which they really speak; as, for instance, if one would excuse his fault by saying in the words of Eve, "Serpens decepit me" (Gen. 3: 13); the other way is by applying the words of a passage to some subject quite foreign and unlike to that which is spoken of in Holy Writ; as for instance, if any one quoted the words of Ps. 17: 26, "Cum sancto sanctus eris", intending thereby to point out the beneficial effects of good company for a man, whereas in the text there is question of something entirely different, viz.: of God showing Himself kind and merciful to the kind and merciful man.

This appears to be the text as quoted by the Bishop of Belley: *Cum sancto sanctus eris, et cum perverso perverteris.* As given in the Vulgate, it occurs both in 2 Kings, 22: 26, 27 and in Ps. 17: 26, 27, and combines in one quotation parts of each verse—a curious mixture. In 2 Kings it occurs thus:

26: *Cum sancto sanctus eris:* et cum robusto perfectus.
27: Cum electo electus eris: *et cum perverso perverteris.*

In the Psalm it occurs thus:

26: *Cum sancto sanctus eris:* et cum viro innocente innocens eris.
27: Et cum electo electus eris: *et cum perverso perverteris.*

One ventures to wonder if this be not rather an example of mistranslation than of accommodation, quite similar to the

[5] Gigot, *General Introd. to the Study of the Scriptures,* pp. 390-391.

ludicrous feat attributed to Rowland Hill, who is said to have used the text "Top-(k)not come down" (Matt. 24: 17) in preaching against the head-dress of women (and, in particular, of Mrs. Rowland Hill). Does not Tertullian's warning [6] apply here: *Verba non sono solo sapiunt, sed et sensu: nec auribus tantummodo audienda sunt, sed et mentibus*? Have we not something like a play upon words—a sort of solemn punning—when we not merely divert their application but "distort" (to use the expression of St. Francis de Sales) their meaning?

A sentence may be properly translated although its meaning, when unrelated to its context, may be misapprehended. On the other hand, a sentence may be thoroughly misunderstood because one of its words has been mistranslated. "Give me souls"—and let who will take everything else: 'tis a beautiful and emotional cry of the mystic. *Da mihi animas, cetera tolle tibi.* Thus spake the king of Sodom to Abram as he returned victorious (Gen. 14: 21). But *animas* does not mean *souls* in that sense, but simply living persons. The king wished to reward Abram with all the spoils of war, reserving merely the persons—the king's subjects—whom he had rescued. Challoner has "persons".

Mirabilis Deus in sanctis suis (Ps. 67: 36). True enough it is that God is wonderful in His saints—but the verse does not say this. *Sanctis* is neuter and refers not to people but to the places where the ark had been located before attaining its permanent sanctuary. "God is wonderful in His saints" is nevertheless the translation given in Challoner.

The danger of attending merely to words and not to meanings is illustrated in the application to the Sacred Heart of the words: "Man shall come to a deep heart: and God shall be exalted" (Ps. 63:7, 8). The "deep heart" is not that of Christ, but of the crafty ("deep"), subtle and malicious sinner. Challoner has here a footnote: "*A deep heart.* That is, crafty, subtle, deep projects and designs; which nevertheless shall not succeed, for God *shall be exalted* in bringing them to nought by his wisdom and power."

Idiomatic language offers its own special difficulties. "My soul is continually in my hands" (Ps. 118: 109) means in the

[6] *Adv. Gnos. Scorpiace,* Cap. 7.

Hebraic figure, not that the Psalmist is always ready to render account of his actions to God, but that he is in danger of death, carries his life in his hands, somewhat, perhaps, as imprudent folk are said to wear their faith on their sleeves:

> There are a number of texts commonly used in this inaccurate way; and a few years ago a French theologian gathered about a hundred and fifty of them from French books of sermons.[7] A number of the specimens he adduces are not used thus, so far as I know, by English preachers. . . . Among the collection there are some which we do use in the same inaccurate sense as our neighbors. . . .[8]

Not all is plain sailing, however, for the preacher who, determined to avoid the use of an accommodated sense which is based on a misconception of the meaning of the original, has provided himself with a volume such as that of Bainvel. There is, for instance, the text, "The Kingdom of heaven suffereth violence, and the violent bear it away" (Matt. 11: 12). A footnote in Challoner's Bible takes the trouble—the footnotes there are rare—to interpret the passage for us: "It is not to be obtained but by main force, by using violence upon ourselves, by mortification and penance, and resisting our perverse inclinations". That is, indeed, the preacher's ordinary way of insisting, with Scriptural warrant, upon the necessity of mortification. He will accordingly be suprised, in reading Longhaye,[9] to come upon this view:

> We are told, in order to stimulate our courage, that the kingdom of heaven suffers violence and that the violent bear it away. To elevate thus into a maxim the words of the Gospel, they are taken from their context and, at the same time, are changed in meaning. The divine Master, eulogizing His Precursor, states that "from the days of John the Baptist", from the beginning of his ministry, a great throng sought entrance into the kingdom of heaven and that it was taken as by assault. Can we suppose that our Saviour wished to utter at once two thoughts, to announce a fact and to place a practical law? But his words apply distinctly to one epoch, one determinate condition. Generalizing the words changes their meaning, for he could not have said that, "from the days of John the Baptist", the winning of heaven had become more difficult than before.

[7] *Les Contresens Bibliques des Prédicateurs,* J. B. Bainvel. Lethielleux.
[8] O'Dowd, *Preaching,* p. 139. He gives seventeen examples from Bainvel.
[9] Longhaye, *La Prédication,* 2nd ed., p. 301.

And thus, in order to assert a truth which is otherwise evident, an oracle is invoked in which it is very difficult to find the truth contained. And, meanwhile, what is more commonly in use than this interpretation?

We turn to O'Dowd,[10] and we find:

"*The Kingdom of heaven suffers violence, and the violent bear it away*" (Matt. 11:12). This saying of Our Lord is enigmatical, but the true explanation is not that the Kingdom of heaven is only obtained at the price of violent mortification. Two interpretations are suggested—the first, that Our Lord was pointing to the storming of the citadel of the new Kingdom by sinners and publicans; and the second, that He was alluding to the persecution begun by the scribes and Pharisees, who were attempting to destroy the new Kingdom of God from the face of the earth.

The common homiletical view asserted without intimation of any other possible view, in Challoner's Bible, is as roundly rejected by Longhaye and O'Dowd. The puzzled preacher next consults Callan,[11] who mentions neither of the two interpretations allowed by O'Dowd, but instead exclusively gives the view expressed by Challoner:

The kingdom of heaven suffereth violence; i. e., all who enter the Church and live according to its teaching must suffer much and do violence to their own passions. Only those who thus exercise great efforts can live the life of a Christian and finally bear away the prize of eternal life.

Maas,[12] on the other hand, seems to restrict the application to the time when our Lord was speaking; in so far he agrees with Longhaye:

The Kingdom of heaven suffereth violence—is usually understood in a good sense, of the zeal for the kingdom of God, excited by the preaching of John. This opinion is founded on what immediately follows, where John is compared to Elias, the prophet.

The sermonizer turns to MacEvilly,[13] and finds a fairly extensive comment, too long to be quoted here. *Inter alia*, he

[10] O'Dowd, *op. cit.*, p. 142.
[11] Callan, *The Four Gospels*, p. 73.
[12] Maas, *The Life of Jesus Christ*, etc. (1st ed.), p. 53.
[13] MacEvilly, *An Exposition of the Gospels*, Matt., p. 207.

declares that the words may mean what we find in Callan, and what Longhaye and O'Dowd declare they do not mean; and he refers to another interpretation of Maldonatus and other commentators, who say that "the meaning is, that the 'kingdom of heaven" is a prize; no longer, as in the Old Law, a matter of hereditary right, confined to the chosen people, but open to all, so that all may compete for it, and successfully carry it off. '*Many shall come from the east and west*', etc. (Matt. 8: 11, 12)."

Le Camus refers [14] the meaning exclusively to the time of Christ:

> "And", continues Jesus, "from the days of John the Baptist until now, the Kingdom of Heaven suffereth violence, and the violent bear it away. For all the prophets and the law prophesied until John. And, if you will receive it, he is the Elias that is to come." Thus announcing the close of the theocratic era and the official opening of the Messianic era, He declares that man must think no more of the past unless it be to hail its fulfilment in the present, and that now the true Israelites have only to enter freely into the Kingdom of God. "He that hath ears to hear, let him hear!" says Jesus, as if to point out the decisive importance of his final words.

Similarly, we find Pope [15] illustrating the accommodated sense by the one example (already quoted) of Psalm 63: 7, 8: "Man shall come to a deep heart" etc. These words, he says, "may be taken as expressing certain aspects of devotion to the Sacred Heart, but we have no right to say that this meaning was ever intended by the Holy Spirit." On the other hand, O'Dowd remarks: "Some Biblical theologians consider the application of these words to the Sacred Heart as nothing short of a material sin of blasphemy. The "deep heart' spoken of is the malicious heart of the sinner" (page 141).

Meanwhile, to use Scripture in an accommodated sense is not only permissible but desirable. In doing so we follow the example set by the New Testament in several places, by the Fathers and Doctors of the Church, by approved ascetical

[14] Le Camus, *The Life of Christ*, Vol. I, p. 436.
[15] Pope, *The Catholic Student's "Aids" to the Bible*, p. 69.

writers, by the Liturgy of the Church. The Encyclical *Providentissimus Deus* reminds us: "Neither should those passages be neglected which the Fathers have understood in an allegorical or figurative sense, more especially when such interpretation is justified by the literal, and when it rests on the authority of many. For this method of interpretation has been received by the Church from the Apostles, and has been approved by her own practice, as the holy Liturgy attests; although it is true that the holy Fathers did not thereby pretend directly to demonstrate dogmas of faith, but used it as a means of promoting virtue and piety, such as, by their own experience, they knew to be most valuable." Meyenberg offers us [16] good advice respecting the use of the accommodated sense:

> There is, furthermore, a homiletic *sensus accommodatus cum fundamento in re*. Certain passages, truths, and facts of Holy Scripture may be applied without any artificial means to certain circumstances of life as a model, a rule, a measure, a consolation, an encouragement, or a reproach, because the substance and the deeper spirit of the Scriptural words suit also such positions, though not all conditions, consequences, and requirements of these latter applications are directly contained in the text itself. . . .

He notes that the *sensus accommodatus*: (*a*) "never offers a dogmatic scriptural proof"; (*b*) "must not violate the literal sense"; (*c*) "must be free from all trifling with art, from playfulness, from a frivolous sensitiveness, and from an intemperate moral affectation of exposition which constantly forsakes the verbal meaning and strays off into by-ways."

St. Francis told the Bishop of Belley that, in case a preacher means to use a text in some other than the literal sense, the people should first of all be so advised.

One might almost fancy that Broadus [17] had in mind this cautionary anecdote when he wrote:

> To interpret and apply his text in accordance with its real meaning, is one of the preacher's most sacred duties. . . . This would seem to be a truism. But it is often and grievously violated. Not only is there much contented ignorance as to interpretation, and

[16] Meyenberg, *Homiletic and Catechetic Studies*, pp. 155-6.

[17] Broadus, *Preparation and Delivery of Sermons*, 37th ed., pp. 32-3.

much careless neglect on the part of persons well able to interpret correctly, and much wild spiritualizing of plain words, but, by a violent method of "accommodation", Scripture sentences or phrases are employed as signifying what it is well known, and perhaps even declared at the time, that the sacred writer did not mean to say, and has not at all said. "The original meaning of these words, as used by the inspired writer, is—so and so; but I propose on the present occasion to employ them in the following sense." That is to say—honored brother, see what you are doing—you stand up to teach men from a passage of God's blessed Word, and coolly declare that you propose to make the passage mean what it does not mean. "But the words might have that sense" [the Bishop of Belley pleaded to St. Francis that his accommodated sense "might be inferred"]. They might, but as a part of the Bible, as a text of Scripture, they *do not*. . . .

Protestant works on homiletics generally insist so earnestly on giving only the exact literal interpretation to any Scriptural text that one is naturally interested, not to say amused, to find the Rev. Dr. John Hall,[18] almost in the one breath, both arraigning the Scholastics for ignorance of the Bible and forthwith misinterpreting the Bible himself. He does this in his Yale Lectures on Preaching for 1875. He speaks of the two methods of pursuing knowledge. "In the one the inquirer forms a theory, and then looks around for the facts to fit into it. . . . On the other, he collects his facts, and enough of them, and builds up his theory on them":

Practical Rome was more inclined to this method. With the introduction of Christianity, the human mind received a mighty impetus, and, as we see in the vigorous preaching of Augustine, turned to the way of dealing with the data, and founding on them the theory. With the growth of superstition, the Aristotelian method was resumed, and we get to the elaborate trifling of the Schoolmen, whose theology resembled, in subtlety and in want of foundation, the Greek philosophy. The Reformation broke up these cardboard castles that men had constructed, and sent them after the fashion of Augustine to the great mass of data in the Scriptures. Bacon's inductive method set men to the study of nature. . . .

Now we want this Baconian method applied to the Bible-study. What facts are in nature, as in gases, in minerals, in atoms, to the student of matter, Bible texts are to the theologian. These we sift,

[18] Hall, *God's Word Through Preaching*, pp. 190-192.

examine, analyze, classify. . . . But working on this plan with the modesty of true science, intensified because we are dealing with the declarations of the living God, we go from strength to strength, every conquest we make being assured, and every trophy we take having inscribed on it, "Not unto us, O Lord, not unto us, but unto Thy name be the glory".

Did the Rev. Doctor use his own method with the text he has just quoted? Did he "sift, examine, analyze, classify", after the fashion of Baconian science? As badly as any medieval Schoolman could, in the Doctor's apprehension, deal with this text he has himself dealt with it. First, he has misquoted it, misquoted his own blessed Bible. The phrase is "unto Thy name *give* glory", and not "*be* glory" (as Dr. Hall hath it). Secondly, he has misinterpreted his text, which is not a modest ascription of praise or merit away from ourselves and to God, but a prayer for help.

It is a curious coincidence that this text should happen to be one of the few selected by the Rev. Dr. Perowne for special comment in his essay [19] on "Texts: Their Interpretation, Misinterpretation, and Misapplication". Discussing the literal interpretation of Scriptural texts, he gives several illustrations of misapprehension of their meaning:

> How often, again, are the words of the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy name give glory", employed as an ascription of praise, not only in the *Non nobis, Domine* of the musician, but in the more sober discourse of the preacher! Not uncommonly, too, a word is changed in the quotation, the memory aiding and abetting by its inaccuracy the misconception of the mind: "Not unto us, O Lord", so it runs, "*be* (instead of 'give') the praise." Whereas, in the Psalmist's use of them, the words are an earnest prayer for help, and that prayer urged not on the plea of our merit, but of God's mere mercy and of the honor of His name.
>
> "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Wherefore should the heathen say, Where is now their God?" (Ps. cxv. 1, 2).

The Vulgate's collocation of the text in the 113th Psalm would easily account for the popular interpretation, for the text is preceded by a joyful recounting of the marvels wrought

[19] Ellicott, *Homiletical and Pastoral Lectures*, p. 248.

by God in favor of His people, whereas the Hebrew begins a new Psalm at this point. The life [20] of the wonderful preacher, St. Bernardine of Siena, affords us an illustration. While he was at Perugia, in 1439, Fr. Albert of Sarteano, one of the most distinguished of the Observants, passed through on his way to Florence, conducting Jacobite representatives who were to make their submission to Pope Eugenius:

> When Bernardino saw his disciple, Fr. Albert, mounted on a richly-caparisoned steed in the pomp of his dignity of Apostolic Nuntio . . . . he cried aloud: "Brother Albert, look to thy feet. Remember death! beware lest honors exalt thy spirit beyond what is right!" . . . "In all the honors that have been offered me", was Fr. Albert's reply, "this has been my constant prayer: 'Not unto us, O Lord, not unto us, but unto Thy name give the glory!'" (Wadding, XI, 119). A chapel, now destroyed, containing portraits of the two friars, was erected as a memorial of the edifying scene.

Shakespeare uses the text also in its commonest acceptation when he makes King Henry piously ascribe to God the great victory at Agincourt (*King Henry V*, IV. viii):

> O God, thy arm was here;
> And not to us, but to thy arm alone,
> Ascribe we all. . . . Take it, God,
> For it is none but thine! . . .
> Come, go we in procession to the village;
> And be it death proclaimed through our host,
> To boast of this, or take that praise from God
> Which is his only . . .
> Let there be sung *Non Nobis* and *Te Deum*.

On the other hand, in view of the popularity of the *Non nobis*, occurring as it does in the Sunday Vespers and thus being rendered familiar to the people in translation as well as to the clergy in Latin, the strange thing is that it has not been used even more frequently. One is pleased, in reading the life [21] of Father Ravignan, to see that its use is avoided where we might naturally expect to find it. The great preacher had succeeded wonderfully in the Retreat which he had founded in connexion with his Conferences at Notre Dame, and the Gen-

[20] Howell, *S. Bernardino of Siena*, p. 191.

[21] Ponlevoy, *Life of Father de Ravignan* (Eng. tr.), p. 151.

eral of the Jesuits, Fr. Roothaan, felicitated him: "What a happiness! *Deo gratias* a thousand times. You are right, Father; God has helped you visibly, as you very well say. I am so fond of the words of St. Peter, after the miraculous draft of fishes: "Depart from me, for I am a sinful man, O Lord!' This was a new grace of God. *Ne dona Dei nos extollant.*" This was rather different from the comment which Shakespeare places on the lips of the other General who had won success at Agincourt.

Inasmuch as the present paper deals with Scripture texts, perhaps some notice should be taken of the curious view expressed of the Schoolmen by Dr. John Hall, as quoted above. Those Aristotelians, it seems, did not go to the Bible for the data with which to build up their theological theses. But the good Doctor doubtless had not consulted the *Index of Biblical Authorities* accompanying the *Summa Theologica* of St. Thomas, the Schoolman of the Schoolmen, the Aristotelian *par excellence*. Elsewhere [22] I have dealt with this blundering ignorance, but a pertinent quotation may suffice here. That *Index* shows us that:

> In the whole Bible there are but five books from which he does not quote—Abdias (one chapter), Habacuc (three chapters), Sophonias (three chapters), Aggeus (two chapters), Philemon (one chapter); and all of them added together are not equal in length to the short book of Tobias. From the first chapter of Genesis he makes some thirty-one quotations, and explicates them in various places of his Summa in the aggregate over eighty times. We glance at the references in the *Index* to the second chapter of Genesis, and we find a similar fertility. Of the fifty chapters in Genesis, he omits but nine. We glance at Exodus, and find not a chapter omitted of all the forty. Of the twenty-seven chapters of Leviticus, only one is omitted.

And so the tale runs, too lengthily to be followed further. Dr. Hall's arraignment of the Aristotelian Schoolmen because they did not go to the Bible for their data, marvellously ignorant of the facts as it is, is made still more ludicrous by the fact that the one Biblical quotation in which he himself indulges in this connexion is both misquoted and misinterpreted.

[22] Henry, *The "Original Sources" of European History*, p. 23.

The present paper does not pretend to cover the large question of various "senses" of Scripture texts. St. Francis de Sales has accordingly been quoted only slightly and in a restricted relation. His works nevertheless furnish Father Isenring, O.S.F.S., with a basis for the construction of a work on Hermeneutics [23] which received a fairly extensive notice in this REVIEW.[24]

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AUTOBIOGRAPHY OF AN OLD BREVIARY.

IV.

THE Padre and I spent most of the forenoon in the smoking-room. Fog, then rain, and sudden gusts of wind drove most of the passengers who did not stay in their bunks, to bundle themselves up in some corner, drowsing, reading, or playing solitaire. A steward was answering calls for "Rye", or "Scotch", or "Schiedam", which I thought very vulgar and profane; but the Judge was standing there at the bar—which I suppose was his proper position when there was no regular court in session—seeming to approve, since he liberally patronized the caviare sandwiches on the sideboard. I know now that it was all right, for there was no three-mile limit in those days to disturb the conscience of the smoking-room patrons. Anyhow the Padre did not indicate any displeasure, from which also I gathered that everything was proper, and that the occasional unsteadiness of gait was due merely to the restlessness of the sea and the rocking of the ship.

Now the only one with whom my chief had thus far conversed this morning was myself. We had had an official talk and the "Hours" had slipped by in what seemed less than thirty minutes. But he had a way of quizzing me, studying my "insides", as Jinks would have said. I had heard him too announce at Louvain that he had to give a course of lectures in the fall to the second-year theologians on the

[23] Isenring, *Hermeneutics, or Rules for Interpreting the Vulgate, according to the Mind of St. Francis de Sales.* Echo, Childs, Cecil Co., Maryland. 1915. 109 pp.

[24] August, 1915, pp. 242-245.

"Anatomy of the Breviary". So he often handled me by way, presumably, of preparation, to get at my heart, noting in his little book the red lines—the arteries—under the name of Rubrics. A young man who sat beside us made several attempts to engage the Padre in conversation, but as he seemed rather too anxious to advertise some scheme for ventilating churches for which he must have been an agent, we took no particular interest in him. After a while he went away. Then the Judge came over and sat in his place.

"When the half-gods go, the gods arrive," he said. "Did that Jew get after you with his ventilators? Why, we have better ones in America. There is nothing to be learnt by us from the Britisher."

"Except it be respect for law, Judge," chimed in a sad-looking individual on the opposite side of the table. "What impressed me while over there was the way the English talk about their Queen and Ministers and House of Commons. They have government all right, and that's more than we can say over in the States, though I guess we have more lawyers to the square mile than you could crowd into the whole of London. Their lawyers are statesmen, while we have mostly politicians who make laws to suit party interests."

The Judge wasn't nettled a bit, as one might have expected.

"I don't know," he said, "that the difference is so great. You hear more of law in America than in the old country, because legislation has been a fixture there for centuries, whereas with us laws have to be made and adjusted to fit constantly changing conditions due to expansion by immigration, and the development of new industries. The same suit of clothes that will fit the growing boy or the young man won't do for the middle-aged or the old. Our Constitution covers the demands of justice and equity in principle, but growth of the citizenry demands adjustment. An Englishman lives by the standard of custom set for him by his elders. He doesn't know that the custom is simply the translation of law, nor even that there is a law, until he happens to break it. We in America meet at every step the newcomer who, out of an old cage whither he cannot return, feels as though he now owns the world and selects his new roost according to his liking. This license needs checking. It makes our public law some-

what unsteady when compared with that of other countries where the average man enjoys well-tested and long-established ways."

"That's all right in England," interposed a genial sort of neighbor whose prosperous air suggested the Gaelic contractor. "But what about her way with Ireland? She doesn't seem to know any liberty of law there."

Nobody took up the objection, and there was a momentary lull in the conversation. Then the Judge turned toward the Padre:

"What is your opinion, Professor, about our legislation—but I suppose you moralists ignore law in lieu of conscience, which is a thing one cannot easily get at so long as the Deity who is the arbiter remains out of sight, except, I suppose, when he is presumed to speak through Holy Mother Church. I mean no irreverence, Sir, but it would be instructive as well as interesting to hear your view of 'moral intention' as compared with law."

"I don't quite understand," said the Padre. "Do you mean that we Catholic moralists substitute motive for law?"

"Why, yes—something like the maxim of the Jesuits, though repudiated by them, as I believe in theory—the end justifies."

The Padre smiled.

"Why, Judge" he said, "we priests are nothing if not students and reverers of the law. Do you know what I have been doing all morning? Just drumming the idea and necessity of law into my head and heart. Actually and literally I have been studying the various forms of law, human, divine, ceremonial and moral, natural and spiritual. I am sure I have said, literally and audibly repeated, the idea of law to myself at the rate of a hundred and seventy times in less than five minutes."

They all laughed.

"You are not in earnest of course. But, all joking aside, I was wondering what you were getting out of that rather ponderous book which you seem to carry with you pretty much all the time. It appears to be a prayer book or Bible. But you don't look, if you will pardon the personality, like a sanctimonious Bible Christian of the kind that carries their religion for show."

"That's precisely what I was saying," answered his Reverence, as he pulled me up from the cushion beside him. "This is a law book—the Bible, if you wish; for the terms are, as among the Jews, pretty nearly synonymous. But it is also a commentary on the Law, somewhat like your Chitty and Blackstone. You understand Latin, Judge, I presume, for they say you are a Harvard man, and anyhow you must have had much reading of Roman Law. Look at this."

With that the Padre turned to Prime, pointing to the one hundred and eighteenth Psalm, while the Judge looked important and followed the point of the chief's finger, the other men being roused to curiosity, and a little doubtful alike of the Padre's assertion and the Judge's appreciation.

"See—

> Beati qui ambulant in *lege* (law)
> Qui scrutantur *testimonia* (legal prescriptions)
> Tu mandasti *mandata* (precepts—mandates)
> Ad custodiendas *justificationes* (judicial decisions)
> *Verbum tuum* (Thy word—i. e. word, law of God)
> *Judicia tua* (Thy judgment, sentence)
> in *aequitate* tua (law of equity);

and so forth. You see the words, *sermones, eloquia, statuta, verba,* etc. are but varying terms for the one idea of law, just as in our own tongue we have the words commandment, statutes, ordinances, laws, precepts, decrees, judgments, sentence, and the like expressing merely different phases and applications of the same thought. Now if you look into your own Bible, the one hundred and nineteenth Psalm of the King James or the Revised Version of 1883, you will find this law term mentioned at least one hundred and seventy times in as many verses. You see, it is no exaggeration to say that when one reads this Psalm—and it takes less than five minutes—one acually utters "law" as often in the given time. Take the book and examine it for yourself." And thus the Padre handed me over to the civil court. I felt mighty shakey, with the memory of the Spanish Inquisition before me, though quite innocent even of any heterodox Jewish leanings, if not of Hebrew alliances.

"Well, well—this is astonishing, and interesting. And so this volume you carry around is actually a commentary with the Latin Bible text. You said 'the one hundred and nineteenth Psalm in the Revised Version.' I see here it is numbered the one hundred and eighteenth."

"Yes, the numbering of these Psalms varied somewhat among the Hebrews who lived in Palestine and who used a Hebrew text in their readings in the synagogues and temple, and those who had been carried into captivity and under foreign domination were obliged to use the Greek language. These had a Greek translation of the Thora or Law and of the Psalter with slight divisional changes and variations. Catholics have always, like the early Christians, used and followed the latter. Luther and the reform party of the sixteenth century, cutting away from the traditions of the Roman or Latin Church, preferred to adopt the Palestinian mode still preserved among the Jews. It is this little point that gives them a semblance of greater antiquity, though in reality the preference of age belongs to the old Greek version which was made by Hebrew authorities in Egypt about two hundred and fifty years before Christ."

"But isn't the Hebrew of Palestinian tradition older, as being the work of Moses?"

"It would be, if the Hebrew of the Palestinian Bible had not been subjected to certain changes — few and not very important—in regard to fundamental doctrine, and in details of interpretation and adaptation to liturgical purposes. You see, the old Hebrew text in use up to and several centuries after Christ was a text written without vowels. Only the consonants were written. Through the continuous chain of living interpreters of the synagogal schools it was comparatively easy to read this text. It was in the hands of the rabbins, and they followed a living tradition. The Greek translators in Egypt naturally drew upon this tradition and fixed it in their writing of the Greek by expressing the accepted vowel-reading of their day—the third century before the Christian era. We know from this Greek translation (the famous Septuagint) not only what meaning the Jews of their time attached to the words of the Hebrew consonantal writing preserved in the synagogue, but also how they pronounced

the unwritten vowels—at least, to some extent, as expressed in proper and conventional names. Not until six centuries later, or during the fourth and subsequent centuries of the Christian era did the Palestinian Jews affix to their Hebrew text (which by that time through lack of usage had become almost obsolete, at least outside the liturgy)—not until six centuries later, I say, did the Palestinian Jews begin to come to an agreement as to what vowels should be affixed to the text. In fact, there were differences of opinion all through the early Middle Ages, so that only in the tenth century of our era was the vowel-reading of the Hebrew Bible permanently regulated."

"And has the Hebrew Bible of to-day this vowel system?"

"Yes. The Jews showed great reverence for the traditional text in that they avoided tampering with it. They affixed the vowels in form of points under the consonants or indicated the reading in the margin. But you can readily see why the early Christians preferred the Greek translation made by Jews. All in all, there are no radically important differences in the two texts and the Catholic Church as a matter of fact uses both in her liturgy."

"Which of the two did Christ use?"

"Both, if we may judge from the three hundred or more quotations of the old Hebrew Bible which occur in the New Testament. While in the disputes with the Pharisees Christ as a rule repeats the words of the Hebrew text, there are evident references to the Greek version used by the Jews of the dispersion in His day."

"Professor, you are making this thing very interesting. Tell me, who wrote this Psalm about the law? David?"

"Perhaps so. More probably it dates to the time of the Captivity, some two or three centuries later, when the desire of the Jewish leaders to preserve the memory of the Law among the captives in a foreign country made devices like this Psalm desirable. Probably it owes its origin to some such captive as Daniel, a well-educated Jew and zealous for the traditions of Moses. For, apart from its peculiar content, the Psalm is a singular piece of acrostic or alphabetic poetry. Each set of eight verses begins with a different letter in the regular order of the Hebrew alphabet, evidently with a view of fixing the words more easily in the memory.

"The curious part of it," continued the Padre, "is that one hardly notices the repetition which, under ordinary circumstances, would pall on or fatigue the reader. In this it is perhaps indicative and symbolical of the way in which the thought of law recurs in the Church. What some of you men call a 'priest-ridden' people are Catholics who spontaneously follow the law indicated by their leaders because they breathe it in with the very atmosphere and spirit of their faith. Those who don't understand this think that the obedience of Catholics is due to coercion."

"But this evidently artificial composition could hardly be inspired, as I understand you claim for the whole Bible."

"Why not? Nearly all the Bible is poetic in its original form. Inspired thought does not hinder rhythmic or imaginative expression. On the contrary, it seems habitual to the visionary, such as we judge the seer or prophet to have been. The Psalm was meant no doubt to be didactic, that is to say, expressed in a form by which the lesson of *law* was taught to the Hebrew youth. It is a sort of catechism in verse. I said that the Psalm is arranged in octaves. In the Hebrew the first eight lines begin with the letter *A*, the second set of eight lines begins with *B*, the third with *C* (Ghimel), and so on for the twenty-two letters of the entire alphabet. Thus the Hebrew youth learnt to remember the law and its importance under all conditions of life. The *law* was of course identical with the *Word* of God, or the *will* and *way* of God; all these terms being used in that sense throughout the Psalm."

"And do you say that every priest has to read the Psalm daily?"

"Every morning. You see, it is divided among the hours of Prime, Terce, Sext, and None, which correspond to the canonical service of the forenoon." [1]

I felt mighty proud when the Judge said:

"Well, I had no idea that you were carrying a *legal code* around with you in that book of yours. Much less did I think that priests generally do so when one meets them with what seems to be a prayer book in the railway coaches or at sea.

[1] *Editor's Note.* — Before the new order of dividing the Psalter for the Canonical Hours was introduced by Pius X. At present the Psalm is said only once a week, on Sundays.

I often wondered how they could say their prayers in the crowded thoroughfares, unless it were done in a mechanical fashion and without devotion. But I understand it is merely intellectual, a sort of reminder of the principles and laws of the Bible."

"Not that—entirely. It is a reminder of the law, but also an act of devotion, for it is accompanied by avowals to observe the law and invocations to have the grace and will to do so. No doubt the fact that the reading is made obligatory, to be performed within a fixed period of hours, tends to the habit of mechanical recitation. But that is a defect, like all other human weaknesses. The Church takes every precaution against this. See—here—the preparatory prayer which precedes each daily repetition: *ut digne, attente et devote recitare valeam.*"

At this point a gentleman who had been sitting apart reading a book came over to the table where the discussion about me was going on. I had noticed him looking up from time to time, as if listening. He now addressed the Judge, as though he were a bit shy of the priest, yet interested in the talk.

"You are speaking of the Psalter," he said. "Why, I have just come from Leipzig where I picked up a curious old MS. of a Psalter, the origin of which has been puzzling me. Perhaps one of you gentlemen can throw some light on the document, if I bring it down."

There was silence for a moment—and the Judge looked toward the Padre:

"Our friend here might do so," he said; "I am afraid the rest of us are not equipped for that sort of thing."

"What is your profession, Sir?" inquired the Padre. "Is your manuscript in Latin?"

"Yes, Latin, but not the Vulgate text, as I understand from one who knows about such things. I am an engraver by trade, and have for some years back been collecting rare prints and curious drawings. Someone advised me to visit the old Benedictine monasteries in Switzerland where I saw and copied a good deal from the medieval missals and lectionaries, but of course could not purchase any of the originals. Quite by accident, however, I was in a bookseller's shop when a consignment of an old library, a relic of a legacy recently sold at

auction, had just been received, the Psalter among them. It is a beautiful specimen of a Gaelic MS., with the designs of early Irish art in miniatures, though more than half of the original pages are missing. But I got the copy at a bargain and am curious to know more about it. If I had had the time I should have gone to some monastery in England or Ireland to inquire about it, for the monks are probably the best authorities on these matters. We have also expert collectors in Philadelphia and New York, who should be able to throw light on the origin of the MS. Unfortunately my trunk is in the hold and I may have some difficulty in getting it out before we land."

"Of Irish Psalters we have a great number scattered throughout the chief national and monastic libraries of Europe. St. Gall, Vienna, Berlin, Monte Cassino, Paris, and the British Museum contain fine specimens of these liturgical manuscripts," was the Padre's comment.

"I was at St. Gall and at Einsiedeln," said the engraver. "It was there that I came to know the distinctly Irish character of early art, which one could plainly recognize in the Psalter I bought. Indeed the initial figure on the first page after the cover was a cross with an inscription which I noted down, and of which I got the interpretation from one of the University professors who happened to be in Leipzig and to whom I showed the leaves. The script reads *Cross-na-Sceaptra*, which means "Cross of the Scriptures" and refers to a peculiar form of cross used in Ireland. I was told that there is a fine specimen of the same design in front of the Cathedral at Clonmacnoise."

"Precisely," said the Padre. "The Irish were the first to open schools of learning after the Christian persecutions had ceased in the Roman Empire. While the Benedictine monks were teaching the barbarians in central Europe the first lessons in agriculture, letters, arts, the early missioners who came over from Gaul found in the Irish a most appreciative and intellectually superior people. Thus it happened that the monastic schools in Ireland became the centres of learning whither strangers from all parts of the Continent flocked. One need only mention Agilbert, the illustrious Bishop of Paris, Egbert of Northumbria, and his disciples Wigbert and Willibrord, who

later became the apostles of Friesland. Better known among the English are Chad, and the Anglo-Saxon princes Oswald, Oswy, and Aldfrith."

"What did they teach in the Irish schools that brought men to them from the Continent of Europe? Anything besides these psalters, of which there are you say numerous hand-wrought copies among the old treasures of our libraries? All I have seen anywhere of this type of literature," said the engraver, who appeared to be well-to-do and a fairly educated man, "seems to be rather devotional than anything else—is it not?"

"Devotional and at the same time broadly and distinctly didactic. These books are generally just what you see in this volume"—and he held me up to them—me the *Totum* which he said contains a whole university course in principles of law, philosophy, history, and literature.

"I thought you said that book of yours was a Latin Bible," came an interjection from the Judge.

"So it is. But much more. It contains at the same time an interpretation and varied illustrations of the Biblical wisdom. The fact is that the study of the Bible in Ireland from the sixth century on became the basis of the divers secular as well as religious intellectual disciplines. And later on these were expanded under the Frankish schools of the Carlovingian period and the beginnings of the great universities, Padua, Paris, Oxford, which furnished the inspiration for the study of the highest culture and art.

"What you see condensed in this book—the daily companion of the Catholic priest everywhere—is indeed the Bible, commented on to serve as the most complete though rudimentary code of legislative wisdom, of the art of right living, the foundation of all ethical culture, and at the same time the most perfect model of historical writing. It relates things as the writers witnessed them, without eulogy or minimizing. Its greatest heroes, like Abraham, Moses, David, Peter, are pictured with all their faults as well as their virtues.

"Even to-day the didactic books of the Bible and the historical experiences related to serve as illustrations, offer a key to the solution of our problems, with far more directness than you will find among the doctrinaires of domestic, social and political science."

The Padre stopped, but I could see that he had made the men who stood by, thoughtful. I had a hard time to keep from turning a somersault and my leaves fluttered in the draft that swept through the room, with elation at the appreciation of my merits. I shall never forget it and I resolved then and there to do my best to further the beatification of the Padre when it comes to that, for I understand of course that priests are meant to be canonized, and we Breviaries shall be called to witness against the wiles of the " advocatus diaboli ".

" No," resumed the Father, " there is no branch of human learning—that can serve a practical purpose—but finds its doctrine outlined in the wisdom of the Bible. And indeed that is the sole reason for its universal acceptance as a guide in life among all classes, and the best of men, in every nation and every age since its existence."

The shout " Man overboard " broke up our confab and the Padre with the rest rushed out on deck despite the rain. It proved a false alarm. One of the sailors had fallen off the mid-mast in attempting to adjust some ropes, and was unconscious. The Padre bent over him, and gave him conditional absolution, making the sign of the cross over him, for he had seen the tatooed crucifix on the poor fellow's left-arm and took him to be a Catholic. The ship doctor said he thought the boy would recover, though he was badly shaken.

R. B. TOTUM.

DRAMATIC ACTIVITY IN THE CATHOLIC PARISH.

TO-DAY we hear and read a great deal about the theatre. From every section of the country, from leaders in every phase of American life, we learn of an intense interest in the drama and its allied arts. The spirit of commercialism, characteristic of the American people, must now make room for a national dramatic and esthetic consciousness—a consciousness that has resolved itself into a new and vigorous movement in the interest of the drama.

This article is an attempt at interpretation. It seeks to interpret dramatic activity as it manifests itself in the Catholic parish. Practically every Catholic neighborhood at some time or other can boast of some type of dramatic organization; and

wherever we find this phase of parish life properly directed and controlled, we also find that it has reached very definite proportions.

I.

In his book, *The Parish Theatre*, the Rev. John Talbot Smith assures us that "the institution itself exists, has been in existence in this country for half a century at least, in the old world off and on since parishes began to be; but it had no particular name, and because of that fact few people were aware of its existence".[1]

It is not surprising that such an institution should be sponsored by our Catholic people. Just as the Church has fostered and developed music, painting, and literature, so too does she recognize the fact that the mimetic instinct has its well-spring in every heart. The dramatic instinct is basic. Every individual strives to think and feel beyond the range of his own limited experience. Dr. Elnora Curtis characterizes this instinct as "a prime force in civilization; the need to give vent to pent-up emotions, to express joy in living, to put in material form the ideas that vex his spirit, has driven man to imitate, to create".[2] Thus it is that the dramatic group seeks to satisfy the ever present hunger for expression, and the drama is the channel through which this strong emotional instinct finds its way.

This movement, which is so intimately bound up with our everyday life, has in recent years experienced a remarkable growth. Educational institutions have generally accepted dramatization as a splendid means of imparting knowledge in art, handicraft, hygiene, and morals. Recreational and social agencies now look upon it as an important factor in solving the problem of spare-time activity. Play-producing groups are multiplying rapidly. Little theatre and community theatre projects, involving an enormous outlay of money and equipment, are springing into existence over night. And the movement is only in its infancy.

In the dramatic renaissance now sweeping over the country, increasing importance is attached to the Amateur Theatre,

[1] Smith, J. T., *The Parish Theatre*, p. 1.

[2] Curtis, Elnora Whitman, *Dramatic Instinct in Education*, p. 97.

which seems destined to play an important part in community life. The American people are becoming thoroughly inoculated with the dramatic germ, and with thousands of play-producing groups functioning more or less regularly throughout the country, the Parish Theatre, because of its long established traditions, is clamoring for recognition.

II.

The reasons for maintaining our dramatic organizations are many and varied. An analysis of the purposes and benefits flowing from parish theatre activities reveals the fact that these organizations are maintained for the following reasons:

(1) to foster social life and community spirit;
(2) as a source of revenue;
(3) for the dramatic and literary development of the members;
(4) for educational advantages;
(5) for recreational advantages;
(6) to provide entertainment.

As a *socializing influence* the Parish Theatre may perform a very important service. This is true in rural communities as well as in the larger centres of population. Realizing the importance of keeping our young people interested; recognizing, as they do, the necessity of providing a wholesome outlet for the pent-up energies of the young, parish priests have seized upon the drama as an effective means of solving the problem of providing recreational and social agencies. From the experience of priests who are fostering this work, from priests who are using human helpers and human agencies in the conquest of souls, we learn to appreciate the real merits of this movement. A certain pastor in one rural community writes: "My parish dramatic club has been in existence for twenty years, and it is the only organization that has succeeded in *keeping my young people together.*" Here we see that the purpose of this particular parish club is similar to that of the Little Country Theatre. The object of the Little Country Theatre is well stated by Professor Arvold when he says, "Instead of making the drama a luxury for the classes, its aim is to make it an instrument for the enlightenment and enjoyment of the masses. Its purpose is to use the drama and all

that goes with the drama as a sociological force in getting people together and acquainted with each other. It solves the problem of satisfying the intense hunger for social recreation."[3] In recent years there has been a strong tendency to emphasize this phase of rural life, especially among little theatre and country theatre organizations. The scope and function of the Little Country Theatre is "to provide such plays and exercises as can be easily staged in a country schoolhouse, the basement of a country church, the sitting-room of a farm house, the village or town hall, or any place where people assemble for social betterment. Its principal function is to stimulate an interest in good, clean drama, and original entertainment among the people living in the open country and villages, in order to help them find themselves, that they may become better satisfied with the community in which they live."[4] Among our Catholic people this policy has been followed for years, and it is only when we compare the parish theatre with the modern amateur dramatic movement that we fully appreciate its true social value and significance.

A Philadelphia pastor clearly reflects this great socializing influence of the well-organized dramatic club when he says, "Two years ago the young people of the parish organized a club to raise funds to pay off part of the church debt. During that time the club has been a financial success, but we no longer consider this the important thing in the work. The social benefits are remarkable, and though the club never makes another dollar, I shall consider it the *greatest single factor for good in the whole parish.*" Another priest-director says: "Besides the material benefits given to worthy charities, and the prestige derived from the Catholic participation in this modern drama movement, it keeps over a hundred young men and women together three nights a week, over a period of nine months. This fact alone warrants its maintenance."

Other pastors have had similar experiences. In one Wisconsin parish the pastor needed an organ for his church. To raise the necessary funds a dramatic club was formed. At the end of two years the club raised sufficient money to purchase

[3] Arvold, A. G., "The Little Country Theatre", *Quarterly Journal of Public Speaking*, April, 1915.

[4] Ibid., p. 56.

the organ and to pay for its installation. Having accomplished its original purpose, the club prepared to disband. At the pastor's request, however, the club is continuing its excellent work, and during the past year it has produced five splendid plays before large parish audiences.

The lay director in a Philadelphia parish also emphasizes the social value of dramatics when he reports that, "besides the financial returns, this organization is a special benefit to this parish, inasmuch as it gives strictly Catholic environment; gathering together the young people of the parish, it permits them to display in many ways the good derived from the spiritual societies. I do not claim that a dramatic society is a spiritual society, but it is my opinion that, in any dramatic club, the charity of all concerned is the first step toward its success. In our association we have been very successful in making many close companions. Furthermore, it is worth noting that two couples, who met through out association, are now married; two couples are now engaged to be married; four couples are keeping company; two girls who lived within the same square for years and never knew each other, are now the closest friends; five boys who devoted their entire evenings to the street corner and the pool-room, have found a new interest, and have become active and useful members of the club."

New York State furnishes another typical case, attesting the utility of a dramatic club. There, an active parish group produces a play every month before an audience of twelve hundred people. The assistant pastor, who serves as director, says that the club is not only the centre of the artistic life of the parish, but is the *centre* around which all the *social life* of the parish rotates. "I realize," the director says, "that work and play must go together. Hence, the first Wednesday of each month calls for a general meeting. At this meeting we have a short play by the younger members, games, songs, and refreshments. In addition to this, I generally manage to get them together during the last half of the month for a party of some kind. Every Monday night the girls meet at a sewing circle to make the needed costumes. The same night the boys go bowling. Besides this, we have our sausage roasts, our corn-roasts, picnics, excursions, sleigh-rides, theatre and skating parties. The thing that appeals most is the clean-cut

characters they have developed. There is no love-making behind the scenes. I keep close tabs on them, and they know my stand on such matters. Thus far I have never been obliged to pass a remark to any individual. For rehearsals the general rule is: the boys and girls keep to themselves. The common feeling is that they are having such a splendid time that they will not risk expulsion."

Many similar cases could be cited, but these will suffice to show that a well-balanced dramatic club, under competent leadership, may exercise a remarkable influence as a social factor in parish life. Besides the actual participation in the plays produced, the young people are brought together in a wholesome environment. The dramatic talent of the members is allowed to develop in a Catholic atmosphere, where "art for art's sake" is not the motivating force in their dramatic efforts. They learn to know and understand each other, and by means of these associations they develop a keen sense of community spirit that is so essential in every parish. This spirit of coöperation and mutual helpfulness is constantly emphasized and developed; and once properly directed and controlled, the parish theatre has unlimited power for good.

As a *source of revenue* the Parish Theatre is generally considered a great asset. Any attempt to determine the actual financial returns from parish dramatic activities is futile. Some ideas of this revenue may be gained, however, if we consider the fact that the Rev. John Talbot Smith deems three thousand as a conservative estimate of the number of parish theatre groups,[5] and Clarence Stratton, author of *Producing in Little Theatres,* writes: "It is reported that there are some ten thousand acting groups connected with churches."[6] Many of these church groups have been producing plays for years. In a Baltimore parish, for instance, two dramatic clubs are maintained; the first group, composed of members of the parish choir, has been in existence for sixteen years; the second, open to all members of the parish, has been functioning for thirty-five years. One Philadelphia parish has maintained its club for thirty years, and in Chicago there are three parishes spon-

[5] Smith, J. T., *The Parish Theatre,* p. 22.

[6] Stratton, Clarence, *Producing in Little Theatres,* p. 1.

soring dramatic clubs which have been active for over twenty-five years. During all this time plays have been produced with great regularity before enthusiastic audiences. The same condition is true to a great extent in other parishes, and it is evident that thousands of dollars have been raised by these parish organizations to provide for parish needs and for other altruistic enterprises. From the proceeds of plays, churches have been remodeled, schools, playgrounds, libraries, and other parish needs have been supplied. During the war parish organizations raised large sums of money to provide recreational equipment for our soldiers. Charitable organizations have been benefited greatly for the same reason, and the most recent development is the production of plays to aid Home and Foreign Missions. Mission pageants have also caught the fancy of the modern mission crusader, and in St. Louis, Cincinnati, and Pittsburg, great throngs have witnessed the beautiful educational pageant "God Wills It", by Daniel Lord, S.J. It is a rare instance where the parish dramatic club does not meet with financial success. Some groups are more successful than others, of course, but this may be attributed principally to the presence of or the lack of business ability in those directing the work.

In view of the fact that to-day the average parish is operated on a sound financial basis, increasing attention is being given to the *development of the dramatic and literary talent of members.* Several parish groups adhere to this policy entirely, and as a result many of these groups now number among their members amateurs who easily surpass in poise, ability, and power, the accepted standards of professional players. In some instances parish players have become intensely interested in all phases of play production. Many have become specialists in costuming, lighting, make-up, and scenic designing. Others are thoroughly familiar with the wealth of dramatic literature now available. In one city of the Middle West ten members of a parish club travelled several miles every evening after their day's work was done to attend a three weeks' intensive course in speech training and in play production. An interesting example of the method employed in developing the amateur is found in the following report: "Each year at the children's entertainment, I make a note of

those who show promise. I watch them from year to year to note their progress under the teaching Sisters. When they leave school, I gather them into the club. At our monthly meeting I have them present one-act plays before the more experienced members of the Dramatic Club. In this way they gain experience, overcome stage-fright, and acquire poise. Then, when they become seventeen years of age, I find that they are ready to step into any performance. As many plays require juvenile characters, these young people are well-trained for the rôles.

In keeping with the purpose of the parish theatre, the *educational and recreational aspects* of our dramatic activity must not be overlooked. By a judicious choice of plays parish theatre groups gradually elevate the artistic tastes and the standards of the audience. Then, too, by means of passion plays, Bible dramas, mission plays and pageantry, the religious element is clearly reflected in the esthetic life of a spiritual people. These types of plays are becoming increasingly popular, and over fifty per cent of the groups familiar to the writer have used them successfully. Through the medium of pageantry and mission tableaux much enthusiasm is being aroused in behalf of foreign and home missions, and only recently the writer's attention was directed to two parishes where the pastors, aided by adult members of the parish club, are instructing the children of the Sunday School classes by the dramatization of Bible stories.

It is evident that the amateur stage, of which the parish theatre is a part, cannot be overestimated as a vital force in the field of education. The large imitative factor in dramatic plays of children makes it a rare educational instrument.[7] An article by Miss Helen Stocking, "The Social Theatre and Its Possibilities", takes the same point of view. "Dramatization," Miss Stocking contends, "in connexion with education, has offered an outlet for self-expression to young people, an opportunity to break the fetters of self-consciousness, and to develop their dramatic instinct, body, mind, and soul."[8]

[7] Curtis, Elnora Whitman, *Dramatic Instinct in Education*, p. 99.

[8] Stocking, Helen, "The Social Theatre and its Possibilities", *Overland Monthly*, April, 1916, p. 268.

As a recreational agency, the parish theatre has unlimited possibilities. Clergy and laity alike find it most refreshing to devote their leisure hours and surplus energy to dramatic work. Modern methods have fostered this idea, and to-day hundreds of amateur thespians are using their dramatic talent as a source of wholesome recreation. Young men and women who in the past have been floundering about in search of recreational activity, now readily turn to the parish hall to satify this craving for amusement. Consequently our parish clubs are developing their own electricians, their own scenic artists, costume-designers, and make-up artists; using, in a variety of ways, the latent talent of their young people. "We do all our own work," writes one pastor. "The girls make the costumes, and the boys paint the scenery. Our electrician is an employee of the telephone company, and stage lighting is his hobby. With a policy like this, costumes and scenery accumulate, and we value this equipment very highly." Surely this is constructive leisure, and it is all the more remarkable, placing, as it does, a premium upon the creative genius of the club members. This influence on children is also very pronounced, and because of the intense love of children for the recreational exercise of their dramatic instinct, several parishes are developing and maintaining a keen interest in a children's theatre.

It is a far cry from the realm of modern make-believe to the dull routine of the workaday world. Yet, one very progressive parish organization is directed by a man who spends the greater part of his day as a manager of a large hardware concern. This director considers his dramatic activity a most constructive way of using his leisure moments. That his club is really active and progressive is plainly evident when we consider the long list of plays produced in a period of six years. I cannot refrain from quoting here a partion of the letter of the director of this remarkable organization. The programs enclosed were most artistic, and quite different from the usual type of parish-theatre programs, which frequently consist of a few meager details concerning the play, and which are lost in a maze of advertising matter. The letter reads: "I am enclosing your questionnaire together with a list of plays which we have given during the past six years and also a few of our programs. Plays have been given at our parish for the last

forty-five years, but we had no dramatic club until two years ago. The first half-hour of our meeting is devoted to business, the next hour to the study of the drama which usually includes a lecture by some competent dramatic teacher. The balance of the evening is devoted to the social features, such as dancing, cards, and games. We frequently give short playlets using many green players with a few who are experienced, and in this way we discover many with much talent. This, we think, is a much more satisfactory plan than trying them out in a large play.

" Our board of directors selects the plays for the season, and after the program is once prepared the play director is given full charge. He casts the players, makes up the order of the plays, and assumes full responsibility for their production . . ."

Another instance of the same attitude, which is typical of a large percentage of Catholic directors, is found in the case of a man who writes as follows: " I have been asked why I give so much effort to this line of work. In the first place, it is a recreation for me, as I am a lover of music and the drama. In the second place it gives our young people taking part in these productions a desire for the better class of things. It keeps them together, and our young men and women are always pleased to attend rehearsals as a real diversion."

As a means of providing wholesome *entertainment* for parish audiences, the parish theatre has earned the appreciation of a grateful people. To-day our parish players are rendering a great service to the cause of clean and wholesome amusement, and every active parish club is or may become a living protest against the commercialism of the modern stage.

III.

It is true that the stage adrift needs reformation from within, that is to say, from authors, producers, and playwrights. Cultured men and women are nauseated with the salacious and unsavory plays which undoubtedly infest the legitimate stage. Imbued with a deep sense of esthetic and moral values, they now demand that dramatic sensationalism give place to a substantial, worth-while dramatic fare. To supply this need, parish organizations are devoting a great amount of time and energy to the production of good plays. Parish priests are

most careful in giving their approval to the type of play selected, and as a result, nowhere do we find the highest ideals of drama and art so jealously guarded as in the parish theatre. It is a well-deserved tribute to the parish priest who on account of his unselfish labor and personal influence, an influence almost sacramental in character, has done more than any other individual to provide the proper outlet for the dramatic instinct of his people.

In recent years hundreds of wholesome plays have become accessible to amateurs, and play bureaus and agencies are continually catering to the demands of the reawakened amateur. Many of the professional stage successes are now available for parish presentation. Because of the increasing demand for good plays, royalties have been reduced considerably, and these plays are within reach of the parish players.

Another important contribution to this field is a catalogue of plays for amateurs, compiled by Miss Cecilia Young, an ardent advocate of the Catholic amateur theatre. The catalogue is ther esult of months of labor in the face of infinite discouragement. Its compensation, however, must be found in the gratitude of Catholic dramatic directors who now have at their disposal the great wealth of material that is suited for Catholic audiences. Referring to the plays listed in this catalogue, the Rev. Daniel Lord, S.J., says: "They are fit for presentation by self-respecting actors before self-respecting audiences. All that savors of coarseness and vulgarity has been rigorously excluded. The utmost perfection of form is quite insufficient to condone rottenness of morals, or teaching perversive of society. Clever dramatic technique no more excuses evil morality than correct evening clothes excuses a murderer. We have had quite enough of filth masking as farce, and propaganda against all that men hold sacred, masking as drama." [9]

IV.

The policy of *producing original plays* is becoming an added feature in many parishes, and thus affords a splendid means of developing the individual's craving for self-expression. The

[9] Young, Cecilia, *Catalogue and Review of Plays for Amateurs*, p. 7.

creative ability of parish priests is mainly responsible for this new development. They are encouraging our young Catholic people to write their own plays, and it is a hopeful sign that increasing attention is being given to this phase of the parish-theatre movement.

Catholic *colleges and universities* are doing much to further this plan of providing a body of suitable dramatic material. Modern courses in play-writing and play-production are now being substituted for the dry-as-dust dramatic courses of the past, and the parish theatre offers a splendid opportunity for leadership to college students who are interested in the amateur stage.

In analyzing the *difficulties encountered* by parish dramatic clubs, it is significant to note that the foremost active groups report that they experience "no difficulty whatsoever". The director of one of these organizations says: "The only difficulty we experience is hard work, and even this is a negligible thing." Some clubs, however, do meet real difficulties, such as lack of leadership, lack of producing facilities, lack of suitable play material, heavy expense connected with production, and maintaining interest in the work. In many quarters, it is only too evident that some Catholic groups are groping about in the dark, unprovided with guides, and uninformed concerning better material for presentation and methods for securing performances. Only one of these difficulties, namely the question of leadership, may be considered a real stumbling-block in the path of progress. This problem will be discussed in detail in a later treatment concerning leadership. The other difficulties are due mainly to lack of organization, and may be easily overcome if the proper initiative and coöperaaion is manifested on the part of those interested in parish dramatic activity.

To carry on the work of coördinating Catholic dramatic interests, two important dramatic conferences were held in Washington during the past year. "At these conferences gathered men and women who are authorities on the Catholic Little Theatre movement, and who see in it much hope for the future. Devoted priests who have been wrestling with the problems of parish dramatics were there. Teaching Sisters who are meeting these problems in class room and in school

auditoriums were present, and men and women who have not lost the spirit of youth, because they have long been associated with fine clean things of the stage." [10]

As a result of these conferences the Catholic Drama Guild of America was launched. The purpose of the Guild according to the articles of incorporation is "to develop among its members and among the general public a love for dramatic art and all that is clean and worth-while in stage-craft and by stimulating the presentation of plays of unquestioned merit, through public lectures, through publicity in the press, and through the development of the writing of original plays and the adaptation of what is best from the stage of other nations, to aid in the upbuilding of the theatre, especially as it affects Catholics and things Catholic."

According to the *Catholic Theatre Bulletin*: "Here is a promise of a constructive institution. It does seem likely there is to be a distinctive Catholic Little Theatre with branches in all our great centres, the growth of which will need to be fostered by those who have at heart the encouragement of culture in the truest Catholic sense of the word."

E. VINCENT MOONEY, C.S.C.
St. Edwards' College, Austin, Texas.

[10] Linden, Michael, "The Catholic Little Theatre", *America*, March 31, 1923, p. 564.

Analecta.

ACTA PII PP. XI.

Motu Proprio de Christianae Doctrinae institutione Toto Orbe Catholico ordinanda.

PIUS PP. XI.

Orbem catholicum Encyclicis Litteris cum primum alloqueremur, omnium malorum, quibus humana societas laboraret, unum remedium admonuimus illud fore, si pax Christi in regno Christi quaereretur: addidimusque huiusmodi regnum in terris non aliter constabiliri, nisi Ecclesiae labore et industria, dantis operam hominibus educandis. Id autem tum maxime facit Ecclesia, cum pro suorum sapientia institutorum et legum pueris adultisque doctrinam religionis impertit. Quapropter decessor Noster desideratissimus, Benedictus XV, per litteras a Sacra Congregatione Concilii datas,[1] sacrorum Antistites ex Italia interrogavit, num variis de religiosa populi institutione praescriptionibus obtemperaretur; ad quae illi interrogata, pro sua quisque diligentia et studio, responderunt.

Iam vero quod vigilantissimus Pontifex peropportune inchoaverat, Nos, hanc quoque tamquam hereditatem ab ipso traditam volenti animo recipientes, omnino perficere decrevimus. Eius rei gratia, atque etiam ut huius incepti beneficam vir-

[1] *Acta Apostolicae Sedis*, XII (1920), p. 299.

tutem ad cunctas gentes extendamus, placet admodum inire rationem, cum cogitationes ac studia bonorum omnium ad causam saluti communi tam coniunctam revocandi, tum praecipue sacrorum Pastorum toto orbe operam diligentiamque adiuvandi roborandique in re, qua nihil sane pluris interesse potest, idque instituendo apud Romanam Curiam proprio quodam officio, quod dicitur, cuius ope Nos eam quam huic tantae rei debemus summam vigilantiam et curam in Ecclesia universa, melius ac facilius praestare possimus.

Itaque, *motu proprio* ac de Apostolicae potestatis plenitudine, Nos apud Sacram Congregationem Concilii peculiare Officium instituimus et per has Litteras institutum declaramus, quo velut instrumento utatur Apostolica Sedes ad urgendam toto orbe terrarum obtemperationem suis legibus de populo christianae doctrinae praeceptis erudiendo: cuius Officii sit universam in Ecclesia actionem catechisticam moderari ac provehere.

Equidem confidimus salutares inde perceptum iri fructus, maxime si ad Apostolicae Sedis auctoritatem ea prompta et alacris Episcoporum ceterique cleri bonorumque laicorum, quam dare solent, opera, quod non dubitamus, accesserit. Sed tamen sinant, quotquot sunt ex utroque sexu consociationes sodalitatesque catholicorum, se a Nobis rogari, ut vel statas de catechismo conciones in sua quaeque paroecia ipsae in exemplum frequentando, vel clero parochiali adiutores ministrando, melius in dies de Ecclesia mereri velint in hoc quidem genere, quo nullum homini catholico nec sanctius nec magis necessarium esse videatur.

Atque eo etiam vehementius rogamus devotas Deo ex utroque sexu familias, ut non modo singulos singularum dioecesium suarum Antistites hac ipsa in re adiuvent, sed etiam curent in suis collegiis alumnos gradatim sic catechismo instruendos ut, cum plenius sapientiusque, quam solent, christianam doctrinam perceperint, et suam fidem contra ea quae obiici vulgo consueverunt, possint defendere et eandem aliis quam plurimis vel inculcare vel suadere nitantur.

Illud etiam magnopere cupimus in praecipuis quibusque sedibus religiosarum sodalitatum quae iuventuti instituendae sunt deditae, ibi, praesidibus ducibusque Episcopis, scholas aperiri delectis ex utroque sexu adolescentibus, qui accommodato

studiorum curriculo formentur iidemque, facto periculo scientiae suae, rite renuntientur habiles ad magisterium doctrinae christianae historiaeque sacrae et ecclesiasticae obtinendum. Qui igitur quaeque religiosis domibus praesunt, curae sibi habeant e suis sodalibus deligere quos vel eiusmodi scholas velint celebrare vel pueris puellisque religionis praecepta tradere.

Episcoporum vero erit omnibus de religione scholis assidue advigilare; itemque de opera in hoc genere posita deque rei exitu, maxime quod attinet ad scholas, quas diximus, altiores et collegiorum, tertio quoque anno ad sacram Congregationem Concilii accurate referre. Ita feliciter, speramus, fiet ut maxima illa nationum catholicarum macula eluatur quae est divinae religionis ignoratio, increbrescente late reditu sitientium animarum ad inexhaustos fontes veritatis et gratiae, id est *aquae salientis in vitam aeternam.*

Quae autem his Litteris statuimus, ea semper valida et firma esse iubemus, contrariis non obstantibus quibuslibet.

Datum Romae apud Sanctum Petrum, die XXIX iunii, in festo Principum Apostolorum, anno MDCCCCXXIII, Pontificatus Nostri secundo.

PIUS PP. XI.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

18 May: Monsignor John M. Prendergast, of the Diocese of Natchez, Domestic Prelate of the Pope.

20 May: Monsignor Wm. Barry, of the Archdiocese of Birmingham, Protonotary Apostolic *ad instar participantium.*

23 May: Monsignor James F. Newcomb, of the Diocese of Wheeling, Protonotary Apostolic *ad instar participantium.*

4 June: Monsignor John Mackintosh, of the Diocese of Aberdeen, Domestic Prelate.

Monsignori Patrick Dunigan, Michael Grupa, and Joseph C. Plagens, of the Diocese of Detroit, Domestic Prelates of the Pope.

5 June: Mr. Henry Heide, of the Archdiocese of New York, decorated with the Grand Cross of the Order of Pius.

Ernest A. O'Brien, Patrick Joseph Hally, William B. Thompson, and William M. Walker, of the Diocese of Detroit, Commanders of the Order of St. Gregory Great, civil class.

6 June: The Right Rev. Alexander MacDonald, lately Bishop of Victoria, Titular Bishop of Hebron.

Hamilton J. Bunbury, of the Archdiocese of Westminster, Private Chamberlain of Sword and Cape Supernumerary.

11 June: Monsignor Winand Hubert Aretz, of the Diocese of Little Rock, Domestic Prelate of the Pope.

13 June: Colin MacRae, of the Diocese of Argyle and the Isles, Private Chamberlain of Sword and Cape supernumerary.

19 June: Monsignor Alfonse Deschamps, of the Archdiocese of Montreal, Protonotary Apostolic *ad instar participantium.*

21 June: Monsignor Daniel J. Gercke, Rector of the Cathedral, Philadelphia, Bishop of Tucson, Arizona.

The *Acta Apostolicae Sedis* (July, 1923) publishes the Encyclical of Pius XI commemorating the sixth centenary of the Canonization of St. Thomas of Aquin. As the document reached us too late to make room for it in the present issue of the REVIEW we defer the publication to the October number.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

PIUS XI AND THE PROMOTION OF CHRISTIAN EDUCATION.

In a *Motu Proprio* which we print in this issue of the *Analecta* the Holy Father urges renewed assiduous care, on the part of bishops and pastors, for the promotion of Christian doctrine in schools and catechetical institutes throughout the Catholic world. This is to counteract effectually the materialistic and agnostic tendencies of the age to establish systems of education from which God and religion is banished as the supreme effort toward national and domestic progress.

In order to secure systematic coöperation in this matter of religious instruction, in conjunction with the preaching of Christian doctrine in the Churches, the Holy Father proposes to the bishops of the dioceses the establishment of separate schools for the teaching of the catechism and ecclesiastical history. Furthermore, special attention is to be devoted to apologetics in our colleges and high schools, so that the pupils may be equipped for the exposition and defence of Catholic doctrine. Finally, particular efforts are to be made to increase the corps of teachers and auxiliary instructors, so that they may work in harmony with, and under the direction of, the pastors in each parish and in the various educational establishments, for the practical diffusion of Christian truth and the elimination of prejudices against the Church of Christ, the influence of which alone can counteract and heal the evils of modern society.

That the admonition of the Sovereign Pontiff may have practical results and may be properly directed a special department is organized in conjunction with the S. Congregation of the Council, for the coördination of the activities of the bishops and their respective organs in each diocese. Every third year an official report will be required from the Ordinaries regarding the progress of this work under their care.

ST. THOMAS AND THE MASS.

TO THE EDITOR, THE ECCLESIASTICAL REVIEW.

A few years ago the president of the Seminary at Albi in France was invited by an English periodical to write an article on the Mass. He began his article by setting aside as unsatisfactory all those theories about the essence of the Mass found in most of the seminary text books. Nearly all priests must have also found them unsatisfying, since they do not use any of them in the pulpit. On the other hand, there are evident signs of a return to pre-Reformation theologians on this point. Hence, when reading the titles of the several interesting articles on Saint Thomas in the July number of THE ECCLESIASTICAL REVIEW, many probably turned first to that of the Rev. J. B. Brosnan on "Sacrifice". It is important to know whether anything definite can be found in the teaching of St. Thomas on the nature of the Mass as a sacrifice. I must confess that I did not find his article very illuminating. He assumes that the Last Supper was in itself a complete sacrifice, and that St. Thomas so held. Let us assume, as an hypothesis, that the Last Supper was, on the contrary, in the words of Cardinal Manning, "the offering of the Sacrifice that takes away the sin of the world," and see whether St. Thomas so holds.

The Angelic Doctor's most formal teaching on this subject is found in his commentaries on St. Paul's Epistles. Treating of I Cor. 9, he divides his commentary into two parts. He asks, first, what our Lord did and, secondly, what He said at the Last Supper. In the first part he says:

> Tria autem fecit.—Primum quidem designatur cum dicit: "Accepit panem", per quod duo significari possunt: primo quidem quod ipse voluntarie passionem accepit, cujus hoc sacramentum est memoriale, secundum illud: "Oblatus est quia ipse voluit".

This is the answer to the question: When and where did Christ make the priestly offering up of His redeeming sacrifice? St. Thomas says He made the offering at the Last Supper. Hence the expression found in pre-Reformation theologies: "In cruce consummavit Christus sacrificium quod inchoavit in coena." The sacrifice consisted of a priestly offering and

an immolation. The one redeeming sacrifice began at the Last Supper (the offering), continued in the passion, and ended with the death on the cross. This is implied in several secreta of the missal, for instance, that of St. Gregory the Great, St. Leo II, and "pro uno defuncto".

St. Thomas continues his commentary thus:

Secundo, potest significari quod ipse accepit a Patre potestatem perficiendi hoc sacramentum, secundum illud: "Omnia tradita sunt mihi a Patre meo".

That is, at the Last Supper, Christ offered up His redeeming sacrifice and also instituted the Blessed Eucharist, perpetuating the offering of Himself as victim by the ministry of His priests when He said: "Do this in commemoration of Me".

When St. Thomas says that this sacrament contains "ipsum Christum passum," he is writing of the Mass, not of the Last Supper. In the Council of Trent there was no hesitation in defining that the Mass is a propitiatory sacrifice; but, after full discussion, it refused to define that the Last Supper was a propitiatory sacrifice. There is a difference. The Victim had not been immolated. The Last Supper was *oblatio victimae immolandae*. The Mass is *oblatio victimae immolatae*.

Cardinal Manning expresses it thus:

In this last Paschal Supper . . . He began the act of oblation, finished upon Calvary, which redeemed the world. . . . The action of the Last Supper looked onward to that action on Calvary, as the action of the Holy Mass looks backward upon it. As the shadow is cast by the rising sun toward the west, and as the shadow is cast by the setting sun toward the east, so the Holy Mass is, I may say, the shadow of Calvary, but it is also the reality. That which was done in the Paschal Supper and that which is done upon the altar in Holy Mass, is one and the same act—the offering of Jesus Christ Himself, the true, proper, propitiatory, and only Sacrifice for the sin of the world.

EPISCOPUS.

THE SCHOOL QUESTION IN THE PHILIPPINES.

Dean Jorge Bocobo, a fearless young Filipino reformer, recently made the public statement, that the Filipino people, in their admiration of things American, were imitating, unfortunately, many American vices. The imitation probably most to be regretted has been the unlimited adoption of the American Public School system for the Catholic children on these Islands.

Dean Bocobo is a non-Catholic, and might therefore disagree with the assumption that this school system is morally destructive in many of its consequences. It is not however my purpose in this paper to point out the defects of the system. This demonstration rests not merely on *a priori* reasoning, but is becoming continually more irrefutable by the startling criminal records, uneclipsed in the whole world, which force thinking Americans to the conclusion that there is something rotten in the very foundations of our great country. For the readers of the ECCLESIASTICAL REVIEW proofs of this fact are superfluous. Hence I shall confine myself to indicate certain recent developments of the problem of religion in education in these Islands.

The progress of purely secular education during recent years in the Philippine Islands is one of the proudest boasts of public men here, both Americans and Filipinos. And they have just reason for pride. Considering the difficulties, the advances made have been remarkable, in some ways.

But to foist such a system, as a whole, with its utter neglect of things religious, upon the Filipino race, was an immeasurably grave mistake. It gave to a Catholic people intellectual and material education without spiritual. It attempted to teach them morality, with no sanction for that morality. This condition was almost universal. In 1922, for every 20 children educated in public schools there was but one in the Catholic schools. The result in a country where, although 90 per cent profess the Catholic religion, only a much smaller percentage are systematically taught to actively practise it, has been the expected widespread indifferentism, especially among the generation just coming of age.

This state of affairs instantly attracted the attention of the American Jesuits upon their arrival here, three years ago.

One of the pioneers, after a month's angling, succeeded in obtaining a half hour's interview with a leading politician, and showed him how the Jones Bill, apparently guaranteeing religious liberty, was actually, if not intentionally, placing an almost impenetrable barrier against the religious advancement of the people. The gentleman, however, evinced only adroit evasiveness beneath his apparent courtesy.

This was the beginning of a battle which has continued with increasing intensity until the present. We labeled the system "godless", and the plain language stung, and brought some cheap retorts and personalities. "The Jesuits dragged along (unwillingly) by Progress" (Progress connoting the Y. M. C. A., etc.,) was a blow meant to kill, but somewhat laughable in this country where the Jesuits have always been in the vanguard of educational and scientific progress.

About October, 1922, the matter came up for consideration in the Legislature, and a bill signed by 32 Representatives was introduced. This provided for obligatory religious training in the public schools, two or three periods a week, the parent to decide which sect's class his child should attend.

The proposed bill went into committee, arousing considerable press comment. But very soon after, a high-water mark in the controversy was unexpectedly reached, when the Ateneo Rector, the Rev. Father Byrne, S.J., aroused Manila with a remarkable speech. Manila is the political and educational centre of the Islands, and on the evening of 1 December, several hundred of its leading men gathered together at a banquet at the Palma de Mallorca Hotel, to do combined honor to His Grace Archbishop O'Doherty, who was celebrating the Silver Jubilee of his ordination to the priesthood, and to His Excellency Monsignor William Piani, the Apostolic Delegate, who had just arrived in the Islands. It was a notable assembly—Filipino, American, Spaniard; Bishops, Provincials of Religious Orders, the Vice Governor General, Senators, Representatives, Justices, and many others. The Mayor of Manila acted as toastmaster.

Father Byrne was the last and principal speaker, and was just warming up in a speech of felicitations to the two very distinguished guests, when, as he said afterward, the thought came, "Why not seize this occasion to drive home the religious

education question?" It was a happy inspiration. Building his speech about a simple story of a public school child who came to his office and pleaded, "Why can't I learn something about God?" he painted vividly the injustice of depriving millions of little children of the knowledge of the God who made them.

Seated close at hand, at the guests' table, was the protagonist of the Public School system, Vice-Governor General Gilmore, Secretary of Public Instruction, and he and the other public men listened in close attention to the forceful exposition of the Catholic arguments. At the close, Father Byrne was greeted with salvoes of applause; the newspapers featured the speech with headlines and pictures; the politicians present were forced to serious consideration, and Monsignor Piani immediately labeled the orator "soldad".

But Paris was not captured in a day, not even by the bombardment of a 75-mile gun; and we cannot say that victory at once followed this really exceptional speech. The Honorable Mr. Gilmore replied to the attack with a speech in the Manila Union Church, one Sunday evening in the middle of December. His arguments were decidedly weak. But more recently, in the Manila *Daily Bulletin* of 29 May, he submitted a more complete, and from his point of view an excellent defence of the Public School system.

Meanwhile, in *La Defensa*, the Catholic side was presented more fully in a series of articles, afterward copied and quoted in both English and Spanish papers. Father Prendergast's lecture, "Religion in Education, or Ruin", attracted considerable attention. And during the vacations the Catholic position was explained in a score of places in Cebu, Marinduque, Bulacan, and other provinces.

The opposition of course attempted to befog the issue by crying "Friars", "Interference of Church in State", etc. But about the middle of April, His Grace the Archibshop was enabled to dismiss much of this when, asked by the *Philippine Herald* for a statement, he clearly stated our position as "supporting the inalienable right of the parent to educate the child. We have no intention of proselytizing Protestant children. We wish merely to afford Catholic parents a chance to obtain for their children instruction in their own religion."

This set the ball rolling again, and Obispo Maximo Aglipay (the schismatic so-called bishop), an American named Zounds, and a Chinese follower of Confucius, among others, attacked His Grace, while Father Duffy and Grand Knight Angel Ansaldo stood forth for the Catholic truth.

There the matter stands at present, awaiting the next session of the Legislature. The results are not very tangible, but much thought has been provoked, and even though the Bill is not passed, its discussion will have awakened many priests and parents to more active care for the lambs of our fold.

Passage of the Bill is improbable. A Filipino acquainted with the situation recently remarked to the writer that it would probably pass the House, but fail in the Senate. For the Senate, in this Catholic country, numbers only five known Catholics out of its total membership of twenty-four, with the opposing Masonic influence very strong.

And again, suppose that freedom to teach religion were granted by the passage of the Bill—who is going to teach? The clergy are sadly few and materially crippled. Travel through any province, and you meet priest after priest working single-handed in far-extending parishes containing from eight to thirty thousand Catholics. He has not the time nor the resources to go to the Public Schools and teach.

Thus, even passage of the Bill will arouse further and grave difficulties. But the battle in its support will be kept up, with God's help. It is a farther step of advance in the stiff fight to make the Catholicism of the Filipinos a true living Catholicism. The prospect at the present is extremely depressing. May God provide the necessary material assistance, and, what is of infinitely greater importance, the priests and nuns necessary for the proper religious instruction of this so-called Catholic people.

GEORGE J. WILLMANN, S.J.

Ateneo de Manila, Manila, P. I.

PROPER STYLE OF CHURCH ARCHITECTURE FOR THE CHINESE MISSIONS.

(Letter of the Apostolic Delegate to China Addressed to the American and Irish Missionaries.)

HANKOW, HUPEH, CHINA,
23 APRIL, 1923.

TO THE VERY REVERENDS,
JAMES E. WALSH AND EDWARD J. GALVIN.

You have let me know of the praiseworthy intention of building several new churches in the Missions under your direction. I commend your spirit of joyous activity; every church that is erected is a sign of life and progress, a new "House of God and Gate of Heaven" in the midst of pagans; it is a bridge between heaven and earth, a heavenly portal opening to allow the graces of the Lord to descend. "Set up stones for titles," like Jacob; that is, establish holy places and erect the signs of God's dwelling among men.

However, I deem it opportune to express my views on the artistic religious problem of these new structures. This problem is of more importance than might appear at first sight, and the time has come to consider it thoroughly.

Up to the present this problem has been solved in the Western sense. From Canton to Peking, in all the important cities of China, churches have lent themselves to the neo-Gothic or the neo-Roman style, but are seldom of the classic order: they are all copied with more or less freedom from Western models.

Lack of means and simplicity of spirit have suggested only in the country districts the use of some ancient pagoda as a model and the construction of small churches, Chinese in character. But even in the country, so far as means permit, there is a tendency to borrow from the urban type of the West, just as if it were impossible to build a neat artistic church unless it be fashioned after the Roman or the Gothic style.

Therefore we resolutely put the question: Must we continue in this manner? I answer: no. I do not intend to criticize what has been done heretofore; certainly the builders meant to do the best they could. But since the march of

progress in the Missions is continually advancing, I intend to lay down a few criteria for future ecclesiastical edifices.

In the beginnings of the Church, Christian art had formed her noble character and created her first great models after peace under Constantine, when an efflorescence of basilicas gave outward expression of the springtime of that spiritual vigor that was renewing the life of the old Roman world.

Now in China we are in an age very similar to that in many respects. Coming out from the catacombs we are looking into the future and marching onward.

Nor is it announcing a new principle to say that church-building, dropping Western fashions, should draw their inspiration from local art and the sentiments of the Chinese people. The Sacred Congregation of the Propagation of the Faith, by that wisdom obtained through an experience of centuries, and by that prudence and broadmindedness derived from the habit of looking at things from a divine point of view, as early as 1659 gave the following lucid instructions to bishops and missionaries: "What is more absurd than to transplant France, Spain, Italy or any other part of Europe to China? You should import not this, but the Faith, which repels not, which despises not the usages and customs of any people so long as these are not dishonorable, but which wants them preserved with all due respect" (Coll. No. 135).

Recently the same Congregation in a letter sent to all Superiors of Missions (Easter 1922) asks "if in the construction and decoration of sacred edifices and missionaries' residences only the forms of foreign art are being used or if, in as far as possible, the local artistic character is being applied in an opportune manner".

History records the following instructions given by St. Gregory the Great to St. Augustine, the Apostle of England: "Not the temples of idols, but the idols themselves must be destroyed. In these temples, after being purified by holy water, altars with the relics of saints are to be placed, so that the people be more easily converted and come with greater gladness to worship in their accustomed places."

The principle therefore is beyond discussion. It remains for me only to illustrate the reasons, the propriety, and the possibility of this principle. This may be done by studying

the problem—(1) from the artistic standpoint, (2) from the religious standpoint, (3) from the historic standpoint, (4) from the standpoint of practical possibility.

1. All peoples have their own well-defined characteristics, which find their most solemn expression in architecture (which *par excellence* is art civil and social) through the erection of historic monuments. These various artistic characteristics are the results of many elements: culture, customs, taste, historic and religious facts, materials of construction, local temperature and climate, and the rest.

All history proves this. Assyro-Chaldaic, Egyptian, Greek-Roman, Byzantine and Gothic art, all give witness to peoples of various epochs.

Hence one sees the mistake of importing into China the Roman or Gothic or other European style. In Europe these styles are a spontaneous outgrowth, something alive and logical; here they are artificial flowers, elements artistically dead. There they express the taste and feelings of the people; they are the living language of that people; but here they remain strange forms, a language that is not understood.

Speaking of Gothic, the roofs of this style are steep to precipitate the snow; and the spires of Gothic towers harmonize magnificently with the landscapes of Northern Europe; but one cannot say the same of the Gothic towers one sees among the luxuriant palm-trees in China.

The lines of Chinese architecture have an inspiration, a meaning, a spirit entirely different from that of Roman or Gothic, and they have too their graceful and noble character. The tendency of their roofs to turn the eaves upward at the corners is said to derive its origin from the Tartar tent, the four corners of which have an upward movement. Moreover let us add that in Europe itself at present artists are discussing whether it be opportune and in good taste to renew some of the Roman and Gothic edifices.

It is true the Roman Empire carried with it wherever it went its ponderous architectural forms; but by doing so Rome wanted to assert her own power and impose herself upon other peoples. This however is not the spirit of the Church, which is catholic, that is, universal, in her forms of art. She does not wish to assert an external dominion of force and power

like the Roman Empire; she seeks only souls to unite them in the one great Christian family; maintaining absolute respect for the civil independence of peoples, their artistic and cultural patrimony, and the like.

2. There is still another aspect to the question much more important for us. The importation of foreign architecture into China involves a question of propaganda methods which are not without defects.

We know from reports that one of the greatest obstacles to the propagation of the Christian religion in China is the prejudice entertained by the Chinese that "The Christian religion is a foreign importation". Our bishops and priests, in their wonderful apostolic spirit, have done what they could to free our holy religion from this widely diffused and fatal prejudice, by becoming Chinese themselves—*omnia omnibus facti*—adapting themselves to Chinese dress and even wearing up to yesterday the Chinese tress or queue. Does it not therefore seem opportune to give a Chinese dress also to our sacred architecture, which has a higher representative value for the people?

The good missionaries on becoming architects feel an instinctive repugnance for elements so strange to their tastes and so foreign to their culture and which seem tainted with idolatry. But do they call to mind that they are inflicting upon their neophytes this same repugnance and asking them—what is so difficult—namely, to rise above one's own traditional taste and to accept exotic architectonic forms? The missionary is eminently the man of generous, altruist mind and action; he will know how to become an altruist even in art. We have never intended, nor do we intend in any way to ignore and even less to offend the legitimate patriotism of the Chinese people; nay more, we must and we intend to render them the homage of a sincere recognition and a loyal respect. It is necessary that the Chinese in church should not feel himself in an edifice of strange forms, but simply in the house of God, which in different countries is receptive of different modes of architecture. Hence we proclaim the "Catholic" character of the Church also in our architecture and church furnishings.

In a poor village I saw a little church built by some mason of the place; it had a façade so genteel and so Chinese! It

was like an elegant Latin phrase translated ingenuously into Chinese to our delight. Unconsciously the obscure mason had continued the true artistic tradition of the Church. Let us follow this glorious tradition.

3. In fact, the Church when she came forth from the catacombs, made use of the architectonic forms which she found to hand, and from the Roman house, from the secular basilica, she drew the concept of the church styled Christian basilica.

Her spirit was not in the least timid; she did not hesitate to enter the Pantheon and consecrate it to the true God. At Constantinople Roman Christian architecture assimilated the local elements, creating the Byzantine style that culminated during the sixth century in Santa Sophia and in St. Vitale at Ravenna. St. Mark's at Venice began Romanic and flourished continually, combining gradually Byzantine, Moorish, and Gothic. The Roman current in the West preserved for a longer time the fundamental classic elements; but later on this progressive movement modified them, lengthened them, made them less ponderous; and the result is the Romanic which became sensible and susceptible to the genius of various countries; thus the progressive movement of Verona is different from that of France and England, etc. From the Romanic in the North of France bloomed forth the Gothic which raised up the thirteenth-century cathedrals, in which stone seemed to become spiritualized, taking wing and flying to heaven.

Christian art marches onward from century to century renewing itself, transforming itself, in the Renaissance, the Barocco, the neo-Classic, etc. It lives, expressing the great life of the Catholic Church, a stranger in no place or country, dominating by her powerful genius, subjecting to her service every form of art. Let us not arrest in China this triumphal march of Christian art! Let us enrich her universal language, offering her the possibility of assimilating new elements and creating new forms of beauty.

4. Let it not be said that Chinese architecture will not lend itself to the building of our churches. We must know how to enter into the spirit of this architecture and enliven it with new Christian life. It is not a question of making the copy of a pagoda, or of putting a church together with patch-work badly assimilated. The question is: what must we do to learn the

language, constructive and decorative, of Chinese architecture in order that we may use the same to express Christian thought; that is, construct a building according to the requirements of Sacred Liturgy and which has a high spiritual beauty.

An able artist is required; but Providence will raise him up. In the meantime let us render an account to ourselves, realizing the fact that an artistic religious problem exists. The pagodas with their atrium and choir, the towers, the Temple of Heaven at Peking, the ancestral halls, the commemorative arches, some funeral monuments, the famous stele, idolatrous altars with a dorsal or hanging of rich stuff, incense vases and other wonderful vases, and the like, all offer a great wealth of architectonic and decorative detail full of characteristics, from and with which might be formed the type of a new church that would be perfectly Christian and perfectly Chinese.

I shall be pleased, my dear Fathers, if your architects will be able to create such models; expressing this good wish I greet and bless you.

Most affectionately in Christ,

CELSO COSTANTINI,
Apostolic Delegate to China.

MARYKNOLL MISSION LETTERS. XLIV.

Father Dietz, who has been keeping a lone house at Tungchen, surprised us this morning by walking in just as we had finished Mass; he had come down on the night raft from Chanlung. His visit was too short to enter fully into the usual undecided discussions, for the next morning he set out for home before daylight, intending to cover the forty miles in a day.

These are busy days for the pastor who has visitors and clients all day long, bringing their troubles to him and seeking his advice and help in various affairs, in settling disputes and the like. Among them are some Christians from a small village who are having trouble with some wealthy pagan neighbors on account of the building of a new house.

The Christians bought a piece of land next to the land of the pagans, who found out through the geomancer and fortune-teller that a house built there would spoil their good "wind

and water" (their good luck); and, of course, that must be avoided at any cost. So the pagans sought to buy off the Christians, but offered only ten dollars, which would not pay for the work already done. Upon refusal, a law-suit was threatened, but a chance was left open for compromise. The Christians, naturally, have recourse to their spiritual Father, and, after much exchange of propositions and peace-talk, as only Chinese can talk it, they finally agreed to sell the land to the pagans and take their bricks back to the old home.

In Naam-foo-tong, a short walk from here, the husky fellow who serves as porter and horse-boy on our trips was overwhelmed in a violent discussion and somewhat injured. His brother's widow died some time ago and he provided the coffin and saw to it that she had a decent funeral; but this did not satisfy her pagan relatives, who were angered because he refused to carry out the superstitious practices connected with a pagan funeral. So they took revenge on him.

Sweet corn is prime again! Several plantings of noble stalks predict a good winter crop. The foreign vegetables in our various garden plots must be inspected frequently because the native gardeners and the cook do not yet know when they are at their best. The cook, also, has a weakness for cooking everything—including cantaloupes and radishes.

Early on Tuesday morning, Father Meyer departed for Shuitung, to go to Hongkong for the Synod. Having sent his luggage down on a wheelbarrow some days ago, he has nothing to look after except his bicycle. This he will need to trundle over a few bad spots; but nearly all the way he will have easy riding. When he walked the machine out of the compound this morning, the whole congregation trailed in his wake to see him mount and roll away. He will have an interested following all along the route. It reminds me of the days in "Missourah" when I used to run across a 40-acre field to see one of "them new-fangled automobiles" whiz past in a cloud of dust.

A few hours after the above recorded departure, Mr. Hosper, the Presbyterian minister who has charge of this district, called

on me. He is not making Kochow his home any longer, but will work his district from headquarters in Canton.

The second crop of rice is being harvested. School boys have been called home to wield the sickle and flail. Several catechists have come in from their assigned villages and report that their schools are empty; so they are taking a little vacation. The rice crop is not so good, they say, as a plague of worms and insects nipped the stalk at the ground. The cost of rice is high; and there will be many families forced to make their rice-gruel very thin this winter. They will depend on sweet potatoes for solid food. The crops from the various patches belonging to the *Happy Life and Good Death Society* are being brought in and stored for the feast-day gatherings.

The sun stays hidden for days at a time, and it is quite uncomfortable then. Everybody is complaining of chills and fever, and I have lots of customers for medicine; most of them are from the compound, however. When Fr. Meyer is home, they don't come to me for remedies; but when I am alone, they can't help taking a chance and I have a lot of fun with the boys who come with every little scratch and bump and pain. I must commend the faith and piety of those who, before swallowing my prescriptions, make the Sign of the Cross: and I commend the prudence of those who make cure doubly sure by using Chinese medicine along with mine; but when they ask me for money to buy that Chinese medicine, I cease to coöperate.

My language tutor got permission to go home the other day because he was sick; but after a while, he decided he was better, and did not go. Later he said he felt worse and went. I wonder what is behind their wanting to go home when they are sick, no matter how far their home may be from medicine and the priest. I suppose they wish to make sure to be home in time to die there. This young fellow, who had to leave the seminary because of poor health, really has no home, but is going to visit a "distant uncle". When he was a baby, his whole family were killed by bandits; how he came to be overlooked, I have not heard. Anyway, his going relieves my conscience in the matter of a short vacation from regular classes.

Yesterday, I had the unsought honor to be called in as presiding judge in a little family dispute that has been going on with increasing violence for several days, down in the catechist's reception room. It was the case of a brother and sister against another brother over the ownership of a lot of clothing and stuff stored here during the recent invasion. Furthermore, the lady claimed that the gentleman had taken her money out of one of the boxes. After one of the local small officials had announced that he couldn't decide the case, the lady put it up to me. So, as I sat wondering why I had ever been such an easy mark, Yip, the catechist, gave a rapid review of the case—so rapid, that I was dizzy long before he finished his oration. Then the lady in the case, refreshed by a few pulls at an old pipe, gave her story of the perfidious brother, giving our hero, Yip, the credit of understanding her fully—which he didn't. Yip was having a mighty hard time trying to maintain a judicial dignity. And, to keep from smiling at the dramatic gestures of the lady in distress, he sternly chased away the school boys who were standing about with ears and mouths wide open. Then I said magnificently, "Produce the goods." They did. The baskets and chests were opened, and nearly all the clothing was conceded to belong to the lady. The brother could triumph over but one lone shirt. Then the jewelry caskets were opened and the lady got hysterical, sure enough. How she did carry on! Flinging herself against the wall, she rushed round the room and finally threw herself on the ground. The bracelets and bangles and charms were all there, but the hundred dollars most certainly were not. Well, the accused gentleman agreed to repay the abstracted money—and then, it was time to hear confessions. Some hours later, all departed in peace and amity.

For dinner to-day I had venison steaks and roast. Some political friend presented Yip with a live deer—one of those tiny ones, about the size of a jack-rabbit. Last night was a cold night, and the little deer shivered to death. "Deer meat is much better than water-buffalo," said Grub, the cook, and I agreed with him, although he came near spoiling it by cooking orange peels with it to give it a nice flavor.

A. J. PASCHANG, A.F.M.

Kochow, So. China.

THE CATHOLIC UNITY LEAGUE.

Qu. We have any number of missionary societies whose aim is to promote conversions among the heathen in foreign countries. There are also organized bodies of priests in the New York Archdiocese, and I dare say elsewhere, whose special activities are devoted to missions to non-Catholics, and we have unions of prayer for the conversion of those outside the Church in whose midst we are living here in America, many of which outsiders are devoutly professing Christians who would be open to the truth if it reached them. But we need more literary propaganda to this end. I learn that there is a *Catholic Unity League,* expressly organized for the diffusion of Catholic literature especially among non-Catholics. It would seem that with agencies like the Knights of Columbus, the Holy Name Society, and other associations for the diffusion of Catholic thought we should be able to increase conversions amongst us without much difficulty. H. H.

Resp. The Catholic Unity League, organized by the Paulist Fathers of New York, whose efforts are directed toward the object specified in the above query, has been in existence for a number of years. An account of the activities of the League is here given.

The Catholic Unity League was founded September 14, 1917, by the Rev. Bertrand L. Conway, C.S.P., and three New York Knights of Columbus: James A. Beha, Charles A. Rush, and Joseph R. Boldt. Its purpose is

(1) to finance lecture courses to non-Catholics in poor parishes,
(2) to distribute gratis books and pamphlets to inquiring non-Catholics, and
(3) to provide a loan library of select books for Catholics.

From the beginning it had the hearty backing and approval of His Eminence Cardinal Farley, and the Superior of the Paulist Fathers, the Very Rev. John J. Hughes.

During the six years of its existence it has spent over $27,000 in the apostolate of conversion. Most of this money paid for the books (76,100) and pamphlets (252,500) distributed gratis to non-Catholics either by mail from the League office, 615 West 147th Street, or in twenty-eight lecture courses given by Fathers Conway, Gillis, and Kennedy.

The League has held twenty-two public meetings in the Hotel Astor of New York City. At the first meeting in October, 1917, one hundred members greeted the speaker. At the last meeting, 25 April, 1923, the large ball room of the Astor held over 2,500 members, while at least 1,000 were unable to obtain admittance. These meetings bring recent converts in touch with Catholic friends, keep up the enthusiasm of the members, and give them an excellent chance of hearing some prominent speaker, clerical or lay, talk on the apostolate of conversion, or discuss some problem of modern apologetics. The League library consists to-day of over 3,000 volumes, and a select list of over 500 different pamphlets gathered from the various Catholic Truth Societies of the world. Books in foreign languages are not kept on hand as a general rule, although the League will furnish any book in any language, by any Catholic author. Calls have come in during the past year for books in Danish, Finnish, German, Hungarian, Italian, Japanese, Norwegian, Polish, and Swedish. Books have been sent to every part of the United States and Canada, and to countries as far away as Ceylon, India, and the Philippines. The library has helped many a Catholic to become a better defender of the Faith, and has started many a non-Catholic on the road to the Church. The League librarian, by mapping out courses of reading for inquirers, has so successfully broken down prejudice as to urge them to go under instruction. The Library has, moreover, compelled honest non-Catholic professors to contradict publicly false statements made in class; it has been of use to students in preparing a thesis for their degree; it has enabled lay apologists to answer an attack upon the Church in their home press; it has encouraged the reading of our classical books of devotion, our best poets, essayists, novelists.

In a private audience which Father Conway had with the Holy Father, Pope Pius XI on 20 July, 1922, His Holiness most graciously imparted the Apostolic blessing to all members of the Catholic Unity League who would pray and work for the conversion of non-Catholics.

Some months ago Archbishop Hayes of New York sent the following letter of approval:

"*My dear Father Conway:*

"I am very much gratified to learn of the growth, strength, and fruitfulness of the Catholic Unity League, founded by my late lamented predecessor, His Eminence Cardinal Farley.

"The doctrinal courses for non-Catholics conducted in New York by the League for the past eight years have convinced me that such an organization as the Catholic Unity League should receive the

cordial approval and earnest support of prelate, priest, and people. Praying for the League all success and every blessing, I am,

"Faithfully Yours in Christ,

"PATRICK J. HAYES,
"Archbishop of New York."

The League to-day comprises 7,000 members, most of whom reside in New York City or its vicinity, although 1,100 are on the rolls from over 200 cities of the United States. Although the vast majority is a lay membership, there are on its lists 40 bishops, and 300 priests.

The dues are one dollar (active and associate members), ten dollars a year (contributing), and one hundred dollars for life membership. Bishop Fallon of London, Ontario, has established a Canadian branch, which has sent out thousands of pamphlets to inquirers all over Canada.

TRAFFIC IN SACRED RELICS.

Qu. A man in my parish has sold a valuable limousine car. His wife, a devout woman, now dead, had induced him to have a relic of St. Francis (in a small silver case) inserted in a permanent steel pocket in back of the steering gear. Several narrow escapes from injury were attributed to the virtue of the relic. The purchaser of the limousine, a close friend of the wife, insisted on getting the relic as part of the car. Indeed, she offered a considerably higher price for the car than she would probably be willing to give for the machine without the relic. Do the laws of the Church permit the sale of the relic with the vehicle?

Resp. Assuming that the relic mentioned is authentic, a genuine particle of the Saint's body or a garment worn by him, however small a piece, duly attested under the seal of a recognized ecclesiastical authority, the proposed sale of it, with or without the vehicle to which it is attached, is absolutely forbidden by the laws of the Church; for the placing of a commercial value on the supposed relic comes under the head of traffic in sacred objects.

Moreover, while the reverent carrying about on one's person of an authentic relic is to be commended as a mark of faith and confidence in God's power to grant favor through the intercession or merits of the Saint, to attach it permanently to a vehicle of pleasure or comfort is to subject it at least to the danger of irreverent treatment, even though not intended, and

hence is equally contrary to the letter and spirit of the laws of the Church. The practice referred to may easily lead to abuses of a superstitious nature, as though magical virtue were to be attached to objects of this kind.

ENROLMENT OF THE DEAD IN PIOUS ASSOCIATIONS.

Qu. In our diocese there is a branch of the Society for the Propagation of the Faith. This local branch inscribes the names of the dead as members of the Society in consideration of a fixed sum of money. We have an annual collection for our seminary, and money may be given in the name of the dead. There is also a Purgatorial Society, in which the dead are enrolled for a certain amount.

In all these cases, the deceased members so enrolled after their death are presumed to receive the spiritual benefits of these societies or "pia opera".

Recently I have been informed that there are decrees of Rome declaring such enrolment of the dead invalid, or at least forbidding it.

May I not ask the REVIEW kindly to say:

1. whether there are really such decrees; and if there are,

2. whether they apply to such societies or "pia opera" as have been described above; and if so,

3. whether, if the inscription be invalid, one may in justice accept offerings for enrolment of the dead; and

4. whether, if the inscription be valid, but forbidden, one may without sin disregard the prohibition of a Roman Congregation, in view of the fact that the practice is general?

Resp. It would be unreasonable to assume that the practice of inscribing the names of deceased persons on the rolls of societies or "pia opera" in order to insure their reaping certain spiritual benefits in return for the benefactions and alms offered in their name, is forbidden or contrary to the spirit of the charity which is the chief object of these societies. But it is also misleading to advertise the enrolment of the dead as equivalent to active participation in the benefits accorded to the living. Thus, while it is true that the deceased reap the graces, for example, of the Masses and good works offered by the living members of the various pious associations in their behalf, according to the intentions of the priests who offer the holy Sacrifice for that purpose, there are other favors such as indulgences which can be applied to the dead only by con-

cession of the Sovereign Pontiff or in his name. We know of no other distinction which would make the enrolment of the deceased on the lists of " pia opera " invalid or contrary to the canons.

There may be, and as a matter of fact are, associations which under plea of promoting certain good works and institutions of active charity, promise spiritual benefits through Masses and prayers in return for subscriptions of money, or by way of selling magazines, books, and articles of devotion. This sort of catering to simple piety may under one title or another be forbidden by the canons as traffic in Masses or indulgences. In these cases the definite approbation of the quest by the Ordinary, where it is not guaranteed by higher authority, should be looked for and demanded as an earnest of good faith and honesty.

TONSURE WITHOUT INTENTION OF ACCEPTING SACRED ORDERS.

Qu. There is a youth in my parish who takes an interest in training the altar boys and assisting at the services in the sanctuary generally. His parents are well-to-do and he has a private tutor. He expects to go to Columbia University for a special course in languages and philosophy. He is edifying and devout and much respected by the parishioners for his piety and manners, being a daily communicant. I have sounded him about going to the seminary, but he has no particular attraction in that way, and his father expects him later on to take his place in an influential business capacity.

Could such a young man receive tonsure or even minor orders from the bishop and thus be qualified to act as minister of the sanctuary, say subdeacon or in solemn Mass. We are only two priests at this church. Often we have requiems, nuptials, and festal solemnities when a subdeacon is needed for the ceremonies, and it is difficult to get a priest or seminarist to assist us. Here is a worthy youth, edifying and voluntarily devoted to the ministry of the Church, though not intending to receive sacred orders. Is there any law prohibiting the tonsure in such a case?

Resp. The positive law (Canon 973) of the Church prevents the introduction of a layman, *ex officio*, into the service of the sanctuary. Tonsure is the official passport into the sacred ministry. Admission to this office is dependent upon the candidate's declared intention to devote his life and ser-

vice to the sanctuary. Neither holiness of life, nor talent suffices for this declaration, which is a purely vocational prerequisite for Sacred Orders (Cf. Canon 973).

CONFESSION FOR THE GAINING OF INDULGENCES.

Qu. This year we had the Portiuncula Indulgence both in the parish church by special indult from the Ordinary and in the somewhat distant Sisters' chapel, where the rector is the ordinary confessor. Two days after the Portiuncula the nuns enjoyed the privilege of a special indulgence for one of their patronal feasts, granted to any person visiting their chapel. There were a number of confessions in our church on this occasion, and the nuns who had been shriven some ten days before were not confessed again until the week after their feast. Someone mooted the question whether they gained the indulgence to which confession is attached as one of the usual conditions. Would you give your readers a brief and clear rule that would work for such occasions, and mention also the exceptions?

Resp. The Code of Canon Law provides:

1. For the gaining of any indulgence attached to a fixed day it suffices to confess during the octave either before or after the feast.

2. For indulgences that are attached to the exercises of a triduum, a novena, or any period of days, the confession (and Communion) required may be made at any time during the prescribed period of days in which the indulgences are to be gained, or any time within eight days after the exercises of the devotion are closed.

3. Persons who confess regularly at least twice a month (unless legitimately hindered) or who go to Communion daily (at least five times in the week) need not make a special confession for the gaining of the indulgences. They enjoy the privileges of all indulgences *ipso facto*, excepting only the Jubilee indulgences.

As regards the obligation of communicating for the gaining of indulgences attached to a fixed day, it suffices to communicate either on the day immediately preceding the feast (vigil) or on any day within the octave following (Canon 931, §§ 1, 2, 3).

EXTREME UNCTION IN CASE OF APPARENT DEATH.

Qu. I was called to the bedside of a dying man. When I arrived there the man had to all appearances died. I gave him conditional absolution and Extreme Unction, using the short formula and the last Blessing. Should I then have proceeded to supply the other anointings in Extreme Unction?

One of my assistants was called to the home of a man who had just suffered a stroke and found him unconscious. He began to administer the Sacraments but had not proceeded very far when the patient coughed and breathed his last. He immediately gave him absolution, Extreme Unction, using the short formula, and the Last Blessing. Should he then supply the anointings in Extreme Unction? W. F. M.

Resp. It does not appear to be obligatory under the given conditions to use the complete form of the ritual, since the subject of the sacrament, if not actually dead, is momentarily at the point of death, so far as the priest can tell. P. Ferreres, S.J., the Spanish theologian who discussed this subject very thoroughly in the ECCL. REVIEW, and who was the first to direct attention to the matter, writes: "It is probable that in these or analogous cases one unction, either on the forehead or on the breast, suffices for the proper administration." Where there is definite reason to believe that life is still in the body, the entire form may and ought to be used with the limitation, "si vivis et es capax"; but that is left to the priest's discernment and prudent estimate of the circumstances. (Cf. ECCL. REVIEW, Vols. XXXIX, p. 443; XXXVIII, p. 552; XXXV, p. 314; XXXIV, p. 70; XXXIII, pp. 168, 273, 347, 484 and 587).)

ANOTHER VIEW OF THE MIXED MARRIAGE QUESTION.

TO THE EDITOR, THE ECCLESIASTICAL REVIEW.

The views on mixed marriages expressed by the Rev. M. V. Kelly, C.S.B., of Toronto in the July REVIEW of July, are certainly novel, but their orthodoxy is more than doubtful. The gist of the article is that mixed marriages performed by Protestant ministers give much better results than those performed by a Catholic priest. For fourteen years, as a parish priest in a Protestant community, I have seen Catholics married by Protestant preachers. The conscience of some became hardened because they were cut off from the communion of the

faithful. Others were really bitter, as apostates often are. But I have yet to see such a marriage bringing good results. Because she realizes the danger of married life begun in such a manner and in order to protect her members against the Protestant form of marriage, the Catholic Church has now made her laws on the subject more strict than they previously were. The Church by so doing shows what the Catholic and sensible view of the matter is. There is, I see, another view which is held by the Rev. M. V. Kelly, C.S.B., of Toronto.

A. B.

Vancouver, B. C.

NOTE. What Father Kelly purposed to show was not that mixed marriages performed by Protestant ministers produce better results than those performed by Catholic priests, but that a too ready admission of mixed marriages by Catholic priests not infrequently results in the perversion of Catholics who, if left to an unblessed alliance, are likely to repent and amend their ill-considered union. Accordingly priests should not too readily facilitate mixed marriages discouraged by the Church where there is no reasonable hope of happy results for both parties.

MEMBERSHIP IN RELIGIOUS COMMUNITY WITHOUT RENEWAL OF VOWS.

Among the *Quaesita* discussed in P. Vermeersch's *Periodica de Re Canonica et Morali* (May, 1923) is the case of a religious who, having made her temporary (annual) vows, obtains leave to return to her parents for the purpose of undergoing medical treatment prescribed by the physician. Several years elapse before the cure is permanently effected. When she is ready to return to the convent the superior refuses to recognize her as a member of the Community because she had failed to renew her vows at their expiration and is therefore no longer a member of the Community. The young woman however claims the right to return, as she had not been dismissed nor had she voluntarily renounced her vocation after passing with approval the novitiate. P. Vermeersch argues in favor of the return of the patient, since leave of absence had been legitimately obtained, and there had been no dismissal or expulsion, nor any formal renunciation on her part.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

OLD TESTAMENT.

One of the most difficult periods of Sacred History to treat from the standpoint of historical criticism is that which compasses the transition from the entrance of the Hebrews into Canaan after the death of Moses to the establishment of the kingdom under Saul's rule. The book of Judges gives us no key to an exact chronology; nor do we find in the civil monuments any definite indication of the date of the Exodus from Egypt that would enable us to ascertain the time of the conquest of Canaan and of Josua as a point of departure for the rule of the Judges. The only secular data that give any indication of time are the Assyrian inscriptions relating the march of Teglath Phalassar, and the bas-reliefs of Rameses III at Medinet Habou, together with the papyrus Harris a little farther back. Flinders Petrie makes Rameses II still part of the age of the Egyptian oppression.

Whilst we have no certain chronology for the book of Judges, however, whether it be a composition of the age it describes or of the early days of the kingdom, there is ample testimony in the sacred history itself to give us an insight into the social, political, and religious condition of the Hebrew people for whose benefit the records and traditions incorporated in the book were exclusively kept. Of these conditions Père Desnoyers [1] gives an analysis, with illustrations that are not only interesting to the student of social antiquity, but helpful toward an understanding of the Hebrew genius and religion. The first part of Samuel together with Judges furnishes the grounds for deductions that explain the Jewish faith of the succeeding ages; and in this the author is helped by the interpretations of texts and recent archeological finds from accredited writers like Breasted, Maspero, and others, not to speak of commentators like Lagrange and Hummelauer on the Catholic side, and Budde, Burney, Moore, de Nowack, Driver, Smith, and others.

[1] *Histoire du Peuple Hebreu*—des Juges à la Captivité. Tome I: La Période des Juges. Par L. Desnoyers, Prof. à la Faculté de Théologie de l'Institut Catholique de Toulouse. Desclée, de Brouwer & Cie, Paris. Pp. 432.

The method by which our author sets forth his matter so as to give a panorama of the social, cultural, and religious life of the Israelites from their entry into Palestine, consistently traces the twofold current which eventually separated the elements of religious and secular aspiration in Israel. On the one side we see the steady clinging and appeal to the law of Jahweh and the Mosaic traditions; on the other, the ambitions which contact with their pagan neighbors engendered among the tribes, especially in the North. Philistine and Phœnician, and later Aramean, Moabite, Edomite and Syrian customs intermingle with the traditions of the law, and show foreign infiltratons in every department of the nation's life. The leading figures, Othniel, Ehoudh, Debora, Gedeon, Abimelek, Jephthe, Samson, Samuel, each is made the centre of local illustration whence the reader gets a graphic picture of the times and the indications of various ethical problems. Not only the national activity and the religious life as represented in the services of the tabernacle, but the intimate family life as well, are portrayed with singular vividness by P. Desnoyers.

In this connexion we may mention *The Status of the Jews in Egypt* by Professor Flinders Petrie, of University College, which sums up the more recent conclusions about Jewish conditions under Egyptian control, although it leaves the chronology still uncertain.

An Italian version of the Bible [2] is no great novelty. But a version made under the auspices of critical authority in Scriptural interpretation such as the Pontifical Institute of Bible Studies, in line with the contemplated revision of St. Jerome's Vulgate text, yet independent of it, is quite a different matter. Several eminent scholars, under the direction of P. Alberto Vaccari, S.J., professor in the Roman Institute, have produced a version, made not from the Vulgate, but from the original text—the Hebrew for the proto-canonical books, and the oldest versions (such as the Septuagint) for the rest. The external form too differs not a little from the current disposition of the Latin Vulgate and its modern versions in its

[2] Il Pentateuco. La Bibbia Tradotta dai Testi Originali con Note a cura del Pontificio Istituto Biblico. Società Editrice "Vita e Pensiero", Milano. 1923. Pp. 315.

division of chapters, more correct punctuation, and tracing of poetic passages. These differences are not very great, but they add much to the understanding and literary appreciation of the Bible as an historic document. To avoid confusion, the technical changes are noted in the margin. There are valuable comments at the foot of the page, and the whole is presented in easily readable and attractive form so as to afford a much clearer survey of the contents than is obtainable from our popular English texts.

On the age of the prophets and their interpretation we have a number of new works from which we select three as representative.[3] The prophetic element in the Bible derives its importance from the fact that on and around it rests the structure of Christianity. The Messianic anticipation finds its fulfilment in the coming of Christ and the New Testament teaching. Hence it is that rationalistic criticism has constantly aimed at disproving the prophetic character and value of the chief heralds of the Messianic advent, such as Isaias, Jeremias, Ezechiel, together with the lesser prophets of the Assyrian, Chaldean, and Persian periods. Professor Kuenen (*Prophets and Prophecy in Israel*) and the rationalist critics who follow him, do not greatly cavil at the historical evidence of the prophetic writings; but they discredit their theological interpretation. "So long as we allow the supernatural or immediate revelation to intervene, even in one single point, so long also will our estimate of the whole be incorrect, so as to do violence to the well authenticated historical contents." Accordingly the determination of prophetic values in the Old Testament becomes merely a question of interpretation. Catholic exegetes and non-Catholic defenders of positive Christianity, like Harold Wiener, limit their inquiry to historical tradition, chronological and logical coincidence, and textual

[3] *Commentarius in Isaiam Prophetam,* auctore Josepho Knabenbauer, S.J. Editio secunda curante Fr. Zorell, S.J. (Cursus Scripturae Sacrae auctoribus R. Cornely, Knabenbauer, de Hummelauer aliisque Soc. Jesu presbyteris.) Duo volumina. Parisiis: Lethielleux edit. 1923. Pp. viii—686 et 556.

The Prophets of Israel in History and Criticism. By Harold M. Wiener, M.A., LL.B. Robert Scott, London. 1923. Pp. 196.

Les Symboles de l'Ancien Testament. Par D. Buzy, des Prêtres du S. C. de Jésus (de Betharam), Docteur en Sciences Bibliques. J. Gabalda, Paris. 1923. Pp. 422.

philology. The higher critics, while allowing to these elements a certain value, appeal to internal evidence which replaces prophecy by anticipatory instinct, shrewd conjecture, and rhetorical enthusiasm, wherever the text does not permit the suggestion of interpolations at a period subsequent to that of the prophecy itself.

Dr. Wiener, whose studies in Pentateuchal criticism have been discussed in these pages, is an earnest and well informed champion of the inspired as well as historical character of the Hebrew Scriptures. He points to the claims of a supernatural element in the prophetic writings as an essential part of their literary and historical composition. He examines the sequence, logical and chronological, of the statements before, during, and after the exilic events and contrasts the facts with the assumptions of the rationalistic critics, who are almost wholly subjective in their conclusions, and for the most part inconsistent. Professor Wiener is polemic, not without a touch of exaggeration and needless disparagement of the position and conjectures of his adversaries; but his pages are full of valuable suggestions and references for the student of orthodox traditions.

P. Knabenbauer's defence of the Prophet Isaias is more progressively didactic. He pictures the prophet and his age. The two chief divisions of the prophecy, under Joatham, Achaz, and Ezechias, and the exile, are noted and related to each other. Each series of the four prophetic groups contained in the first thirty-seven chapters is discussed in its historical and textual aspects. The second volume, which deals with the period of the exile, introducing the three sets of prophecies with their Messianic climax, by the recital of the miraculous prolongation of the life of King Ezechias, is prefaced by critical "Prolegomena". Here the authenticity, authorship, and unity of the work of Isaias are once more discussed, with special reference to the objections and difficulties adduced by the critics and answered in the late decisions of the Biblical Commission. It is in this part that we chiefly discover the work of the editor of the new issue, P. Fr. Zorell, for years a capable collaborator in the *Cursus* of the Jesuit Fathers and of P. Knabenbauer who died toward the end of 1919. Since then fresh light has been shed on the interpretation of the

Book of Isaias by writers like Schloegl (*Das Buch des Propheten Jesaja*) and Murillo (*Argumento del Libro de Isaias*) to which must be added non-Catholic commentators of various attitudes, such as Buchanan Gray (*Critical and Exegetical Commentary on the Book of Isaiah*, Edinburgh, 1912), the *Oxford Studies in Isaiah,* by Glazebrook, and others whom Fr. Zorell had opportunity to consult.

Under the head of commentaries on the Prophetic Books of the Old Testament comes also Dr. D. Buzy's volume *Les Symboles de l'Ancien Testament.* Symbols, like words, may convey future events In the Sacred Scriptures they appear as acts and as visions, entailing the virtue of a sign and a lesson, much like a parable. Not only have we symbolic meaning attached to numbers, colors, forms, but we have actions that possess moral and at times prophetical meaning. Thus the rending of garments, the putting on of sackcloth, the strewing of ashes, and various forms of salutation have their figurative meaning. In the prophets such figures abound, notably in Osa, Jeremias, Ezechiel, Daniel, Joel, and Zacharias. Often the meaning of the symbol becomes clear only in the light of contemporary history, of etymology, and of local conventionalism which requires study of history, philology, and the social habits of the Semitic peoples. Dr. Buzy brings wide erudition to his study, making it interesting to students of both letters and arts. He writes with intimate understanding and love of the Word of God, and from Bethlehem where that Word became incarnate.

It is safe to say that no part of the Sacred Scriptures, not excluding the New Testament, has been so much commented upon by exponents and critics as the Psalter.[4] The fact that it became from its very origin the norm of the liturgical service, answering to every need and emotion of the human heart, and recording the chief acts of divine mercy, led the Fathers of the Church to illustrate the hidden beauties of this form of public prayer, as appreciation of them was hindered by certain obscurities of expression in the traditional text and its trans-

[4] *Les Psaumes Traduits et Commentés.* Par l'Abbé Henri Pérennès, Docteur en Philosophie de l'Academie S. Thomas, Professeur d'Ecriture Sainte au Seminaire de Quimper. Préface du Père Condamin. Feiz Ha Breiz, St. Pol de Leon (Finistére); Granger Frères, Montreal, Canada. 1922. Pp. 320.

lations. St. Jerome made two revisions of an old Latin version, and an independent translation from the pre-Masoretic Hebrew text. We, who read the Gallican adoption of the Saint's revision in our Vulgate and Breviary, still find much that seems unintelligible without interpretation. Priests, clerics in sacred orders, and many cloistered religious recite the entire Psalter every week as a matter of accepted obligation and devotion. Hence we welcome expositions that familiarize us with the meaning of the Psalmist. That meaning is, as in all poetry, to be sought both in the words and in the structure of the Psalms. Hence we find commentators engaged on two distinct modes of exposition and criticism. Some deal with the Hebrew words in their original meaning, others with the poetic parallelism, the rhythm and verse form, since these supply, by suggestion, the thought not verbally expressed. In both respects commentators are apt to go to excess.

Those interpreters of the Psalms who follow the Hebrew literal text as basic authority frequently miss the sense because traditional script is necessarily imperfect. It not only lacks vowel interpretation, but admits of many ambiguous tracings of letters in ancient manuscripts. Conjecture as to the original form of letters and words, and recourse to internal evidence, such as depends often on the reader's private judgment, results in a variety of conclusions. Modern critics who regard the Psalter simply as a literary work are notoriously fond of amputation; whence the higher criticism has come to be known as Biblical surgery, the science of cutting off and rejecting as glosses or interpolations whatever does not fit into the critic's theory of the origin, authorship, adaptation of the particular section with which he happens to deal. Equally artificial has been the process of finding the Psalms' musical and poetic structure. The discovery of certain rhythmic repetitions in one part has been applied to others, where the adaptation demanded alteration, addition, or omission, in order to fit the measure to the text. Now it is evident that the sense of the words of a poem frequently depends on the form in which the matter is cast by the writer. Thus, to quote Père Condamin, we get a very different interpretation of the Canticle of Canticles when we regard it as a number of fragmentary love songs, from that which is conveyed by the progressive develop-

ment of the poem as a dramatic dialogue and an action. Dr. Pérennès has not attached himself to either school, while yet utilizing the reasonable suggestions of both.

Here then is a French translation of the Psalter which is based upon the Masoretic text, a text that certainly has the tradition of the synagogue in its favor, while its repetitions and variations of parallel parts plainly show a process of successive changes. Hence our author is justified in controlling and amending or improving the Hebrew by comparison with earlier versions, especially the Septuagint. The very first Psalm gives a fair example of this discriminating judgment. Here Dr. Pérennès omits the "et omnia quae facit prosperabuntur", which is found in the Massora and the Latin, for, as P. Zenner points out, it has the character of a gloss. The author's adaptation of tense and mood from the Hebrew to verify the address, for example, where Jahwe speaks; the references to parallel passages and repetitions, show the same sound critical sense. We entirely concur with P. Condamin's judgment that the author's corrections of the Hebrew are based on sound principles, sober, and reserved, as befits a judicious critique. The translations are better than any we have seen in French versions. The notes are to the point, harmonious and clear.

Dom Quentin [5] furnishes the reader with what appeals to the Bible student as an important contribution to the critical appreciation of the Old Testament as we have it in our Vulgate Bible. The Pentateuch, Josua, Judges, and Ruth were the books which St. Jerome left to the last (i. e. between 398 and 405) in his translations from the Hebrew. It is with these eight books, comprised under the title of Octateuch, that our author begins a critical examination of sources. A second volume will deal with the remaining portion of the Old Testament.

As a basis of his study the author reviews the recognized tradition which bears witness to the collated manuscripts and editions of the Octateuch. Text and variants selected from a

[5] *Memoire sur l'Etablissement du Texte de la Vulgate.* Par Dom Henri Quentin, Benedictine de Solesmes, Membre de la Commission Pontificale pour la Revision de la Vulgate. I Partie: Octateuque. (*Collectanea Biblica Latina*, Vol. VI.) Desclée & Cie, Rome; J. Gabalda, Paris. 1922. Pp. 520.

chapter in each of the eight books serve as illustration. In the next place he recounts the progressive steps of critical study as represented by the first typographical editions, beginning with the incunabula of Gutenberg and Schoiffer (1450), Robert Estienne, the Bibles of Louvain and others, down to the Sixtine and Clementine version (1592). After this we are introduced to the manuscripts and the method of classification under various titles of Theodulphian, Alcuinian, Spanish, Cassinate, Italian and other groups of a mixed character.

Dom Quentin's chief aim is to establish certain principles upon which he proposes to build up his reconstruction of the Vulgate text. These exclude the primary establishment of concordant Hebrew and Greek texts, and insist upon comparison rather of the various Latin manuscripts as of much greater importance. These he reduces to their leading "families", the value of which is to be traced either by existing documents or by the canons of the so-called higher criticism, that is to say, internal evidence, when once the harmony and source of derived manuscripts have been ascertained. The main groups on which a trustworthy critique can be based are the Tours version of the Pentateuch (National Library of Paris), the Codex Amianus in the Florentine Library of San Lorenzo, and the so-called MS. Ottobono in the Vatican. These give a key to innumerable manuscripts preserved in the Spanish, French, British, Swiss and Roman archives. The treasures of Monte Cassino hold an important place among these ancient documents. Thus a guide in determining variant readings is obtained. The orthography of proper names and the observations of St. Jerome in his citations from the Octateuch are important elements in this work. Of course the author keeps an eye on the external features, such as *cola* and *commata* and the stichometry; he also takes account of the different theories adopted for the dating of manuscripts and their ultimate sources. By way of conclusion we are offered a test for the application of the principles, in a critical examination of the second chapter of Exodus.

It is curious to learn from Dom Quentin's examination that the early printed Vulgate, the text of which had been supposed to be lost, is nothing else than a copy of the Mayence Bible (forty-two lines), of comparatively little worth to

Biblical criticism. These lines have only an historical interest, inasmuch as they point to the connexion between the Sixtine and Clementine revisions and the manuscripts of the thirteenth and fourteenth centuries at the disposal of the later commission. Of the oldest or most reliable manuscripts belonging to Tours and the Vatican (Ottobono) group, we have unfortunately only fragmentary relics and so we have to rely on internal evidence to piece out the connexion of accessible sources. In brief, Dom Quentin's work is one of the outstanding evidences of the magnificent services rendered by the Benedictine Order to the appreciation and understanding of the Bible, and in particular the reëstablishment of the Vulgate text as it was in the hands of writers after St. Jerome, and before the copyists had the opportunity of amending the Latin translation. It was the fashion of later days to seek to bring harmony into the Latin and the existing Septuagint or other versions which St. Jerome had discarded. Though not a history of the Vulgate, nor a mere collation of paleographic documents, the work of the learned Solesmes Benedictine is nevertheless an important medium for the correct valuation of the text and its meaning.

New Testament.

Few scholars have done better service for Catholics toward the understanding and appreciation of the Holy Writ in our day than Père Lagrange.[6] Nor is it a service that implies merely hard labor in popularizing the results of Bible study by collating or digesting the work of other scholars. If there is a Catholic priest whose Scriptural erudition is recognized on all sides as based on good reason, free from prejudice, while at the same time frank in expression within the limits of Catholic orthodoxy, it is Lagrange. His unreserved statements have at times made him the target of attack from the more conservative critics so as to arouse suspicion of the soundness of his teaching from the viewpoint of Catholic tradition. Against this there stands forth in beautiful contrast the humble profession of faith with which he dedicates this volume on St. Matthew—"ce travail qui sera peut-être le dernier"—to his old professors at the Sulpician Seminary of Issy, mind-

[6] *Evangile selon Saint Matthieu.* Par le P. M. J. Lagrange, des Frères Prêcheurs. J. Gabalda, Paris. 1923. Pp. 562.

ful of the memories of earlier pupils such as P. Lacordaire, Fénelon, Bossuet, and M. Olier, the founder. As director of the *Études Bibliques* he wrote valuable studies on Bible criticism and on Palestinian and Oriental history, enough to fill several volumes. His example and leadership procured many more from French scholars without distinction of class or affiliation. His commentaries on the Book of Judges, the Epistles of St. Paul, and above all the Gospels, show such a wealth of erudition in all that concerns Jewish and Semitic thought and modes of living, and the relation these bear to the development of Christian law and culture, that the student need never be at a loss for material and direction in his search for just interpretation of difficult passages in the Sacred Text especially of the New Testament.

It is some time since the author published his commentary on the Gospel of St. Mark. An abridged edition was called for and issued, and soon was exhausted. Next came his translation and interpretation of St. Luke. It was recognized at once as a monumental work that solved many problems in connexion with the synoptics. But the key to a complete solution and proper valuation of the historical worth and mutual dependence of the first three Gospels was to be found in the commentary on St. Matthew.

St. Matthew's Gospel is the first by tradition of the canonical Gospels. Critics have come to the conclusion nevertheless that the composition of St. Mark, the realistic historian of the life of Christ, antedates that of St. Matthew. Père Lagrange would admit this contention for the Greek text of the first Gospel which was current in the Christian Church from the time of the Apostles. But St. Matthew wrote his first Gospel originally in Aramean. It does not mean that the Greek translator depended for his facts on St. Mark, but that he had knowledge of the latter's Gospel in Greek and that he shows this knowledge in his version of St. Matthew's Aramean original, which is lost to us, but of the existence of which the Apostolic Fathers, notably Papias, give evidence. This Hebrew or Aramean text is held by some modern critics to be identical with the Logia of Christ spoken of by some early Christian writers and of which a text copy has been found in recent times. The Didache or Doctrine of the Twelve Apostles

which embodies the testimony of the age immediately following the writing of the Gospels, cites Matthew as the Gospel of the Lord. It is presumably the text to which Irenaeus, Pantenus, Origen, Eusebius, Cyril of Jerusalem, Epiphanius, Chrysostom, Ephrem and Jerome refer as a Hebrew text. With the possible exception of the Syrian writers and St. Jerome, these witnesses are independent of Papias whose Logia are most likely, as Lagrange shows (XVII), an interpretation quite distinct from the "Hebrew" text of which he speaks elsewhere and which Rufinus and the Syriac version emphasize. This is our author's position in reference to the synoptic dependence. As for the various kindred problems of interdependence, they are solved on the same principle if we take the three Gospel commentaries as a whole. In details the author has somewhat modified the position he held in his critique of St. Mark. Little need here be said of the exegesis of the text, which is thoroughly satisfactory. One may differ from interpretations which involve miraculous events (such as 21 : 19), but wherever there is question of textual criticism or patristic tradition we would unhesitatingly side with Père Lagrange.

Of "Special Introductions" to the different books of the Bible, even in English, there is no dearth. But of works that combine a well balanced presentation of the isagogic elements with exegetical comment we are awaiting satisfactory text books for our seminaries. It is obviously impossible to cover a detailed textual interpretation of all of the Bible during the course of theology prescribed before ordination to the priesthood. The method generally adopted is that of selecting certain portions, such as the Pentateuchal Code, the Sapiential Books, with emphasis on the Psalter, and the Gospels and Epistles. The historical and prophetical or apocalyptic books are as a rule omitted, unless it be in the postgraduate courses where some special section is chosen for critical study. The popular manuals which guide the individual student are mostly exhaustive in their comments, and too bulky and detailed to encourage continuous systematic study. All this is of course due to the large scope and withal extreme importance of each branch of Bible study. Thus we have been accustomed to give two years in the philosophical department which precede the theological disciplines, to the study of General Introduction

to the Bible, embracing the rules of criticism or hermeneutics and the value of inspiration, as preparatory to the study of exegesis with Special Introduction. But here, as has been said, the field divides itself into two groups of study—one of isagogics dealing with the separate books of the Bible, the other a minute textual interpretation with commentary.

A comparatively new presentation of the matter to be covered in Scriptural study during the course of theology comes from the Redemptorist P. Simon [7] in his *Praelectiones* on the Gospels and other New Testament Books, the latter of which is before us. Its excellence lies in the proportionate discussion of matter which familiarizes the student with the conditions for properly understanding the purpose, circumstances, and cautions under which the inspired document appeals to him in its doctrinal and moral content and also explaining to him the meaning of the text, where it requires special interpretation owing to the peculiarity of idiom in the original. By avoiding all discursive exposition, and keeping closely to the principles and essentials of interpretation, P. Simon manages to reduce both special Introduction and textual commentary to four moderately sized volumes. Thus the Old and New Testaments can be mastered in the four-year course of theology, giving the student not only a full survey of the Scriptures but a taste for further study of special exegesis. Two volumes of the New Testament are ready; two more are promised for the Old Testament. Eventually the author expects to issue a separate treatise of Biblical *Propedeutica*. This will have its distinct value for the catechist.

We can here but briefly indicate the author's method which is designed especially for class or lecture use. Taking the *Acts of the Apostles*, P. Simon gives a succinct account of the authorship, proofs of authenticity, scope and status of the accessible text correction. These he introduces by defining the position which a Catholic takes in accepting the inspired text and interpretation from the Church. The decrees of the Pontifical Commission "de Re Biblica" both define and caution

[7] *Praelectiones Biblicae* ad usum Scholarum a R. P. Hadriano Simon, C.SS.R., S. Script. Lectore concinnatae. Novum Testamentum. Vol. III: Introductio et Commentarius in Actus Apostolorum, Epistolas et Apocalypsim. De Ordinarii et Superiorum Licentia. El Perpetuo Socorro, Matriti. 1922. Pp. 409.

the student in the matter of criticism. Next we have the *Adnotationes exegeticae* in which the text is presented in the grouping of themes, such as " De Apostolorum Praedicatione ", " Concio ad Judaeos Antiochiae Pisidiae ", " Oratio Pauli in Areopago ", "Apostolorum Concilium ", " Primaeva Ecclesiae Hierarchia ", " Diaconi ". Under these heads the historical and textual problems are lucidly discussed. The reader understands at once the advantage this style of presentation offers to the student in ecclesiastical history, dogma, and moral theology, so far as these disciplines have their basis in the Sacred Text. Needless to say, the author utilized throughout the more recent non-Catholic as well as Catholic literature to give force to his exposition.

A new manual of Hermeneutics for students in school especially, comes from the Premonstratensian Professor of Scriptural Introduction at Innsbruck.[8] The author follows the usual method, defining the various senses of the Bible text, the manner of ascertaining the true meaning in any particular case according to the rules of logic, grammar, critical history, and the definitions, precedents, and analogies of faith. Lastly he discusses in didactic form how to propose this ascertained sense to the reader as illustrated in the history of the Church and her traditional practices. The latter part serves the student of Scripture in the seminary, and has its application also in the homiletic sphere of the pastoral and missionary field. It is superfluous to say that Professor Kortleitner takes account of the teachings and pronouncements of the Biblical Commission and the critical commentators.

[8] *Hermeneutica Biblica.* Scripsit Franciscus Xav. Kortleitner, Ord. Praem. Felix Rauch, Œniponte; Fred. Pustet, Ratisbona et Neo Eboraci. 1923. Pp. 159.

Criticisms and Notes.

SAINT JEROME. Sa Vie et Son Œuvre. Par Ferdinand Cavallera, Prof. à l'Institut Catholique de Toulouse (Spicilegium Sacrum Lovaniense—Études et Documents). Deux volumes. Louvain: Université Catholique. Pp. xi, 344 et 229.

SAN GIROLAMO. A cura di Umberto Moricca. (Il Pensiero Cristiano.) Due volumi. Società Editrice "Vita e Pensiero", Milano. 1922. Pp. 220 et 289.

In an Encyclical Letter of Benedict XV, published on the occasion of the fifteenth centenary of the *Natalitia S. Hieronymi,* September, 1920, the Sovereign Pontiff gave a graphic picture of the great master of Scriptural science who stands out among the Christian Fathers not merely by the extraordinary knowledge and wisdom with which he illustrates Catholic theology, but by the peculiar human element which indicates the struggles of his heart in seeking to emulate the perfection of the saints. The Pontiff urged devotion to the saint as an incentive to the more assiduous study of the Bible among Catholics. But amid the variety and multitude of appeals through the press in our day the call did not apparently take effect in the way intended by the chief pastor of Christendom. A complete and attractive biography of the great Doctor of the Church is still wanting, at least for English readers, though we have sundry volumes suggestive of the wide range of interest for the ecclesiastical student covered by the story of the great apologist, historian, exegete, and ascete. The Bollandists wrote of him with critical acumen more than a century and a half ago. Erasmus in 1516 began an edition of the *Opera S. Hieronymi,* and since then much has been printed by way of comment and discussion on mooted points touching the saint's life and work. Simultaneously with the Encyclical of Benedict XV in 1920 the Vatican polyglot press printed a volume of Miscellanea Geronimiana, with an introduction by Cardinal Vanutelli, containing some original research matter in verifying dates.

More recently the University of Louvain, with the coöperation of the Dominican and Jesuit colleges, has undertaken the critical work of research into sacred history, under the title of *Spicilegium Sacrum Lovaniense.* The first product of this undertaking comes to us in the two volumes of Professor Ferdinand Cavallera of the Catholic Institute of Toulouse. It is a new study in which the author has availed himself of original sources, so far as these were accessible. It has enabled him to solve some of the chronological problems which have hitherto puzzled the hagiographers, and which are due in part

to the fact that the saint's life story comes to us mainly from his own writings. Whilst this has doubtless caused his contemporaries, and those who immediately followed, to absolve themselves from giving us a more detailed picture of the saint as they knew him, it also has its peculiar advantages. There is a singular charm in the autobiographical manifestations from St. Jerome's pen in his Letters and controversial writings, which no other pen could have supplied. As our author points out, no Christian writer, if we except perhaps St. Augustine in his Confessions, has left us greater personal details of his feelings, knowledge, and doings than St. Jerome. He tells us of his daily occupations, his sentiments, literary tastes, moral dispositions, the recollections of his boyhood and early manhood, his difficulties and trials at successive stages of his life, his apprehensions of the future, his friendships and his quarrels, contradictions, misrepresentations and controversies, his chronic and passing infirmities. Even the most secret temptations and dreamy aspirations are not withheld from the reader. All this is described without sentimental enlargement, and with historical directness and accuracy of fact, in the first volume of Cavallera's work, which deals with the youth and the first journey to the East, the dwelling in the desert, the return to Antioch, Constantinople and Rome. Here we have the briefly sketched friendship between St. Jerome and St. Damasus, the acquaintance with Marcella and Paula, and that spiritual friendship which grew between the saint and Lea, Asella, Blesilla and Eustochium, whence the beautiful relationship of teacher and pupils in the Scriptural school at Bethlehem, where the Saint for more than thirty years labored on the Vulgate version of Holy Writ. After that follow the controversies with the Origenist faction and against the Pelagians, down to the last years of the aged priest's life.

The second volume of Professor Cavallera's study deals wholly with the critical aspects of his biography — the saint's date and place of birth, the dates and authenticity of his writings, his correspondence with St. Augustine and others. Writers are not at one about the year in which St. Jerome was born. The author of the Italian Life, Umberto Moricca, states: "Eusebius Hieronymus nacque tra il 340 e il 350." Prosper in his Chronic gives definitely the year 331. Other writers prefer 340 to 342 as the more approximate date, computed from various statements of the saint to contemporaries. Dr. Cavallera assigns the year 347, and reckons the difference of sixteen years from Prosper's chronology by using the latter's own dates. St. Jerome began his studies at Rome in 359 at the age of twelve. After the customary four years he took up the study of rhetoric and philosophy. At twenty-one he was baptized, in 368; and so forth. But we must let the reader pursue the inter-

esting inquiry for himself. We have sufficiently indicated the character of Cavallera's *Saint Jerome.*

Hardly less attractive, though more popular in treatment, is the work issued under the auspices of the Milan *Pensiero Cristiano.* Signor Moricca pictures in classical language the youth and education, the eremitic life in the desert of Calcidon, the journeys in the East, and the saint's final sojourn at Bethlehem. St. Jerome's work during these periods is indicated in general outlines. The second volume is reserved for the particular study of the saint's labors and character. Here one gets a closer analysis of his writings as a moralist, especially the Epistles on the Monastic Life, to Heliodorus; the Duties of Clerics in the Letter to Nepotian; the epistle to Laeta on the training of a daughter and the virginal life; further the exhortations to married women and widows; on scandals in monasteries, etc. A separate chapter of this volume is devoted to St. Jerome as a polemical writer, and to his rules for writing. Finally, his work as a translator of the Bible from the Hebrew, after his numerous corrections of the old African Itala. Here are presented his defence of the pre-Masoretic text, his justifications in answer to St. Augustine, and his sharp criticisms of existing commentaries and translators. This study is likely to prove helpful even to the critic, for while not professedly a work of research like Dr. Cavallera's, it supplies the reader with ample and accessible references where the biographer must look for the material for any future life.

THE AMERICAN CONVERT MOVEMENT. Being a Popular Psychological Study of Eminent Types of Converts to the Catholic Church in America during the Last Century and a Quarter. By Edward J. Mannix, S.T.L., of the Colorado Apostolate, with an introduction by the Right Reverend Thomas Joseph Shahan, S.T.L., LL.D., Rector of the Catholic University of America. The Devin-Adair Company, New York. 1923. Pp. 164.

As well from an historical, an apologetic and a psychological point of view this is an important study of an aspect of religious life in this country that has never before been so thoroughly and unifiedly examined. At first thought it might be questioned whether a "convert movement" has ever passed through the United States. Only spasmodically and here and there is there evidence of such a movement. And yet when one considers the vast influx that steadily, albeit unobtrusively, has proceeded from the non-Catholic world toward the Church during the past century, nothing short of the term "movement" is adequate to express the unmistakable tendency. From statistics as reliable as can be obtained in such a matter, Fr.

Mannix calculates that "the figure 2,200,000 represents the convert element in the Catholic population of the United States to-day—a grand total sufficiently expressive, we believe, of a convert movement in America". (The figure of course includes the descendants of converts.)

What is no less impressive than the number of these accessions from without is the character of the stock from which many of them have sprung; for, as the author observes, "there are few Protestant families of note among us that do not record Catholic converts within their immediate or distant relationship. Among these are twenty presidents of the United States, prominently mentionable of whom are: George Washington, whose collateral descendant, Father Richard Blackburn Washington, son of George Washington (1858-1905), the last Washington to be born at historic Mount Vernon, was ordained to the priesthood, June 13, 1920, at the Church of the Immaculate Conception, Mount St. Mary's College, Emmitsburg, Maryland; John Adams; Thomas Jefferson; James Monroe; Andrew Jackson; Martin Van Buren; John Tyler; Abraham Lincoln; Ulysses S. Grant; Grover Cleveland; William McKinley; Theodore Roosevelt; William Taft, and Woodrow Wilson" (p. 14).

Moreover "the convert movement has also enrolled the names of relatives of such historic families as General Ethan Allen, John Hancock, John Alden, Peter Stuyvesant, Dutch Governor, Elder Brewster of Mayflower fame, Henry Clay, Daniel Webster, John Jay, Paul Revere, Commodore Perry, Nathaniel Hawthorne, Benjamin Franklin, Robert E. Lee, Henry Wadsworth Longfellow, Jefferson Davis, Wendell Phillips, General Winfield Scott, Francis Scott Key, Horace Greeley, James G. Blaine, William K. Vanderbilt, and Betsy Patterson of Baltimore" (p. 15).

This ancestral lineage is significant, obviously not because it adds anything to the personal value of the gift of faith, but because it shows that God leaves himself not without witnesses to His revelation in any stratum of human society. The Final Accounting may show that those who enjoyed a certain social and intellectual prominence amongst their fellows proved to be inexcusable in not seeking for the truth, seeing that from their immediate environment their brethren were able to find and follow the light.

And so out of these historical data emerges the apologetic importance of the book before us. What can it be that draws such a vast multitude of eminent men and women from the various non-Catholic denominations into the bosom of the Catholic Church alone? There never is a "movement" in the opposite direction. If occasionally and all too frequently an individual abandons the faith, almost invariably the motive of defection lies patently in some form of selfish

gratification; whereas when an individual enters the Church from without a no less obvious sacrifice of such gratification is manifest. The non-Catholic reader of the present volume can hardly fail to be struck by the persuasive and, it may be hoped, convincing argument for the truth of Catholicism which the movement described and analyzed suggests, if it does not explicitly propose.

This apologetic note, however, is more strongly enforced by the psychological analysis of convert types, to present which is the book's main purpose, and therefore forms its all-around substance. To enter into any satisfactory details on this point would carry us beyond our limits. Suffice us to say that, having dealt with the historical facts of the convert movement, the author distinguishes four stages in the psychology of the conversion process. First, the occasion, which he proves to be sometimes curiosity, sometimes sorrow, the good example shown by good Catholics, and, we might add, the bad example shown by bad Catholics, albeit this is certainly *per accidens* and *contra naturam;* the Lord permitting evil, because as St. Augustine observes His omnipotence is able to turn the evil to a good account. The second stage is that of the awakened conscience, followed by humble prayer for guidance. The third is inquiry, investigation. The fourth is the actual reception into the Church, with its peculiar conditions, sometimes accompanied by obstacles and temptations, but invariably followed by abiding peace.

The psychological stages receive further illustration in the final chapter, which deals with the characteristics of American converts resulting from the American mind or temperament, and calls for special consideration by those who would draw souls to the faith. The author's wide reading on this subject and his personal dealings with many types will doubtless be found helpfully suggestive by his clerical brethren.

THE GREAT ANTITHESIS: HINDUISM VS. CHRISTIANITY. By Ernest R. Hull, S.J., Editor of "The Examiner", Bombay, India. Examiner Press, Bombay. B. Herder Book Co., St. Louis, Mo. 1923. Pp. 111.

The enthusiasm for the foreign missions is spreading day by day, notably in the United States. Meanwhile there come to us distressing accounts from China and Japan, from Mesopotamia and the Mahommetan region, and from India, about the obstacles and difficulties of bringing home to these nations and races the truths and benefits of Christianity. Frequently there are plaints from missionaries about the methods of Protestant missionary societies with their proselyting and their spending of large funds subscribed through

the misguided generosity of rich sentimentalists. We confess that we have little sympathy with Catholic missionaries who keep sending up complaints of what Protestants are doing in their districts, as a motive to induce help from the faithful in the United States for the Catholic missions. It should suffice that the kingdom of Christ needs the support of Catholic charity. Any other motive is partisan and hurtful to apostolic zeal. Preach, work, and sacrifice, and you will control the great dynamo that furnishes coöperation, as Christ and the Apostles got it without lamentations as to the iniquity of proselyting missionaries who are not unfrequently moved by motives kindred to those of our own missionaries.

One of the real obstacles to the progress of Christianity among alien races lies in the fact that we adopt means to make Christianity understood by them that are unsympathetic and at times calculated to strengthen the prejudices against Christianity, however good and efficient these means are in themselves and when applied to prospective converts of the European and modern temper. The letter of the Apostolic Delegate to China, published elsewhere in this issue of the REVIEW, is an illustration of this fact. The Christians, instead of turning pagodas into churches or adopting the Chinese and Oriental style of architecture which is intimately connected with the expression of what is beautiful and good in the mind of the native, not only seek to teach him Catholic truth, but to do so through alien and unfamiliar forms of art. In other words, we fail to appeal for his benefit to the truth through a language that he readily understands and which is intimately bound up in his mind with patriotism, love of local traditions, and noble sentiment. The same is true of the Mahommetan. We begin by letting him know that wine-drinking and monogamy are among the essential things. We thus rouse his prejudice at the outset against all other teachings of Christianity since his notions of religion are drawn from the Qu'ran which presents them in a totally different light. Of course one may err in making concessions to prejudice; but on the whole it seems logical to start with Pauline appreciation of the unknown God of the Athenian altar rather than with opposition to cherished traditions that admit of religious interpretation and are held with a certain creditable, even if fanatical, sincerity.

Father Hull, for many years familiar with the problems of Indian or Hindu missionary conditions, indirectly throws pertinent and instructive light upon the relation of Christian missionary effort toward the adherents of the Brahmin religion, even when it is found diluted with Mahommetan observances. Bengal, Agra, Bombay, Madras, and the central provinces, count a vast population in which Wishnu and Siva worship may be somewhat modified by the pre-

vailing Brahminism of the upper castes. He points out the fact that Christianity as presented by the missionary finds the real Hindu "untouchable". Among the depressed classes, pariahs and outcasts, there is some success, but beyond that the Christian teacher generally fails. In tracing the detailed causes of this failure Father Hull by no means endorses the idea of adaptation suggested by what has been said above. He finds that the Hindu has a great deal in his religion which favors the Catholic viewpoint, and chiefly the element of renunciation, self-sacrifice, asceticism, and those qualities of total devotion to spiritual or religious ideals which separate the devout believer from secular interests and ambitions. But he sees that these things, while they elicit from the educated Hindu a certain admiration of the Catholic religion as contrasted with the accommodated interpretation of what is called Biblical faith among Protestants, do not as a rule produce actual conversion. In order to exercise a practical influence on the mind and heart of the Hindu the missionary has to understand the traditional, racial, national, and religious preconceptions of the native. Father Hull with admirable clearness and practical usefulness points out these preconceptions. In the light of his analysis of the Hindu character and religious experiences, both from within and from without, including the comparison with Christian ideals and practices as the Brahmin sees them, our author comes to the conclusion that the most direct and accordingly the most successful way of gaining the Hindu to Christianity is to present to him first of all the simple concept of sin. From that point all the Christian doctrines and practices may be made intelligible without shocking and raising distrust in the mind of the prospective convert.

Whilst Father Hull appears not very sanguine as to the success to be derived from the method of approach which he suggests to the missionary in India, his reasoning is so well supported by the facts and logic of the case that one cannot doubt its merits. Priests interested not merely in the conversion of the Hindu, but in the psychological processes that lead to the adoption of truth on the part generally of those who differ from us in racial, national, and educational experiences, will find this little booklet of the Indian Jesuit both interesting and instructive.

A FIRST BOOK IN ETHICS. By Henry Woods, S.J., Ph.D., Professor of Ethics in the University of Santa Clara, Cal. Joseph F. Wagner Inc., N. Y. London: B. Herder. 1923. Pp. 301.

This substantially is a condensation in English of a Latin manual, such for instance as Fr. Cathrein's *Philosophia Moralis* (Herder),

with some contributions, apparently, from Fr. Meyer's *Institutiones Juris Naturalis;* and yet it is just as likely that the author's mind, being so thoroughly saturated with Scholastic Ethics, has poured out from the superabundance of its possessions the *vetera,* while forgetting to adjoin the *nova.* In matter, method, and style the work resembles closely the *Ethics General and Special* by Fr. Owen Hill, S.J. (Macmillan), both writers having drawn their materials from practically identical sources.

The matter throughout is cast in the shape of theses, each of which is demonstrated syllogistically and supplemented with corollaries and occasional counter-arguments; the latter being finely dissected and demolished by the inevitable *distinguos.* The book seems to have been compiled to serve the author's University classes and will doubtless answer similar relations elsewhere, provided it be fortified by an equally competent teacher. Now that our Religious are very largely engaged with the study of Philosophy, including Ethics, in preparation for academic degrees, the present text book will be found helpful at least by those who are fairly well acquainted with Scholastic Philosophy generally and its technical terminology. As an instrument of mental discipline of exact and sustained thinking it would be hard to recommend anything better. It should be added, however, that even as a text book it requires considerable supplementing to bring it into touch with the ethical problems upon which our Catholic teachers are required to be informed. For instance, as regards the nature and the norm of morality; the origin of the natural law, its properties, and the source of its obligation; Evolutionary Ethics; the origin of rights, of religion, and so on, nothing or very little is said. Besides its use as a class manual, the author hopes that the book may "give any student a comprehensive view of Ethics in its relation to the existing questions of life". Whether this hope is likely to be realized will of course depend upon the student's preparedness. One who is unversed in Scholastic Metaphysics would probably find, for instance, the following explanation of a "human act", anything but human and probably not wholly illuminating. As to its solidity and profundity there can be no question.

"Every contingent being, one that is, and yet might not be, is composed of potency and act. It once was not, yet it could be, not in a mere abstract way, but with that concrete possibility of something that is not, and yet is to be. This its *potency,* purely passive, the Creator actuates mediately or immediately, according as the actualization is the result of generation or creation. This actualization is the creature's *first* or *substantial* act, constituting it an existing substance with its own nature, and so with its own potency, active now and productive, over and above the receptive and passive

potency. It can exercise its own natural activities, produce its own acts partly determined, partly undetermined. As the latter they may be this or that, here or there, at this time or that time, concerning this object or that object, and so are *accidental;* in the former sense they have a general determination coming from the nature whose limits they cannot transcend, and so are natural. Such acts are called *second* acts. Each agent, therefore, is in potency to a determined kind of second accidental acts.

"Thus the horse is in potency, not to every kind of vital action, but only to acts congruous with equine nature. Similarly man is in potency only to acts agreeing with human nature. Now it is true that, since the equine form determines prime matter immediately without the interposition of subsisting subordinate forms, even the most general vital acts have from that form something specific, however slight, distinguishing them from similar acts in other animals; as for instance, a horse looks at its master otherwise than does a dog; still those only are marked off as equine which, receding from generic, are more closely specific. But these specific acts remain always of the same order as the generic. Of every animal, but man, every vital act, whatever its specific nature may be, is material. In man alone we find the rational, the spiritual, as designating his nature. Distinctions, therefore, more a convenience in dealing with inferior natures, become a necessity in dealing with him. We term, then, specifically human, what characterizes the intelligent soul, that, notwithstanding its own proper existence, is united with the body as the formal principle of the human substance constituting the rational animal, man" (p. 8).

The passage quoted is long enough to illustrate the style of exposition and to show "the general reader" that the book cannot be meant for him, while the real student must be very much alive and deeply interested and sternly determined if he is going to learn Ethics from this *First Book.* However, as such mental and moral predispositions are self-remunerative and can hardly fail of a well-earned increment when exercised upon the principles and deductions of Ethics, the present manual will probably repay the labor of the study which it demands and deserves, because of its matter. Happily the make-up of the book is such as to facilitate the required study.

We might add that the reading of Fr. Shallo's *Scholastic Philosophy* (Peter Reilly, Philadelphia), a book quite intelligible to the average student, would be a profitable introduction to this First Book of Ethics.

BELIEF AND FREEDOM. By Bernard Holland. Benziger Brothers, New York. 1923. Pp. 187.

How often does the Catholic hear his non-Catholic friends exclaim, "I wish I could believe as you do." They can, says Mr. Holland, if they choose. They are like a man who says, "I wish I could go to Paris", when nothing prevents him except deficiency of will-power; "they are hypnotized by the imagination that they cannot believe. The road of belief is open to them at every moment, if they will take the first steps upon it—entrance into the Catholic Church." This is the keynote to the first part of the book at hand. The author does not mean, of course, that belief, faith, is wholly within the power of the unaided will. A supernatural virtue it must be in the first instance, a gift of God. A gift, however, that will be given to those who really want it—not merely wish it—and are therefore determined to take the means to obtain it. "Facienti quod in se est, Deus non deneget gratiam." Man is made for God. Therefore God owes it to Himself to help man to attain his ultimate end. The fundamental help is the grace of faith, belief in the truths which God commissioned the Church to teach to the human race.

The thesis is very plain and simple, but, like all apparently platitudinous statements, needs to be analyzed, explained, illustrated, and set in its concrete relations and applications. All this is done in the present volume. With wonderful transparency and beauty Mr. Holland proves that faith is an act of the will—of the intellect formally, but as moved by the will; the will as free and self-determining. "Credere est voluntatis intellectum moventis ut assentiet rei creditae," says St. Thomas. Now, just as belief, faith, is one of the functions essential to the *rationale obsequium* which the creature owes to the Creator, so having fulfilled the obligation man retains his full freedom—freedom of course to retain and use or to reject and disuse the gift, but still more freedom in the fullest reasonable exercise of his intelligence respecting the whole universe of truth. This, too, Mr. Holland develops at length and establishes convincingly as well as attractively. With the conscious possession of truth based on Divine authority, the believer exults in his freedom from errors abandoned or removed; and rejoices in his liberty to explore the infinite realms of truth; restricted in his quest and findings only when or where that same authority with infallible certainty makes evident to him the limitations of his own visual power. The reading of this book will give the Catholic a more intelligent consciousness of his faith. To the non-Catholic it should be a stimulus and an encouragement.

THE HOLY ANGELS. By the Rev. Raphael V. O'Connor, S.J. P. J. Kenedy & Sons, New York. 1923. Pp. 218.

A book covering practically the same ground as this volume—and we might add, more fully if not quite so attractively—was published some twenty-six years ago by Burns & Oates. It was written by Fr. O'Kennedy of the Limerick diocese. The present author makes no mention of this earlier book on the Holy Angels, it possibly having passed out of print. At any rate we have here an attractively written book, and one most comely to the eye outwardly and inwardly. The author feels that many people are inclined to think that comparatively little is known to us of the Angelic world, the sacred writings being almost silent as regards the nature and the heavenly activities of the blessed spirits. On the other hand, the quantitatively scant revelation afforded us by the Bible becomes qualitatively considerable when subjected to the profound insight of the Fathers and saintly Doctors and the keenly analytical acumen of the Scholastic theologians, particularly St. Thomas and Suarez. It is eminently worth while to study the treatise *De Angelis* by the latter theologian, were it only to convince oneself how much of the True, the Good, and the Beautiful, so profound a mind and so pure a heart can discern in the pregnant principles of theology. A considerable amount of this wealth is summed up in the book at hand. Unlike Fr. O'Kennedy, Fr. O'Connor does not treat of the fallen Angels, although he speaks of probably doing so in a future edition. The bright little volume arrives most opportunely on the eve of the month of the Angels. Clients of the heavenly messengers and guardian spirits will be glad to have within reach so beautiful a gift token which with honor to the donor and the donée they can bestow upon a devout friend, whether cleric or lay, religious or secular.

Literary Chat.

Students of Patrology and of St. Augustine in particular will be much interested in a study of the Latinity of the Christian writers of the period following the classic or golden age of Augustus. Sister Wilfrid Parsons, of the Sisters of Notre Dame de Namur, examines with remarkable industry and linguistic discrimination the vocabulary of the Letters of the Bishop of Hippo, with special attention to the rhetorical use of words apart from their syntactical relations. Similar studies have been made by Regnier in his *Latinité des Sermons de S. Augustin,* and by other writers who realized the literary value of certain departures from the traditional classical forms of their day, since Christian ideals and practices called for not only a new use of old terms but for a coining of new ones. The detailed analysis in *A Study of the Vocabulary and Rhetoric of the Letters of Saint Augustine* offered by the author as a Dissertation toward

obtaining the Degree of Doctor in Philosophy is almost unique among works dealing with the same subject, which has its attraction for the theologian no less than for the philologist. Moreover, this sort of work aids us to a better understanding of the social and religious history of the century when Christian civilization, having emerged from the catacombs, produced its first flowers and fruits of religious culture. (Catholic University of America, Washington, D. C.)

A new edition of *Lettres de Mgr. de Ségur à ses Filles Spirituelles,* published by the Marquis de Ségur, contains some additional correspondence addressed to those who may not be strictly classed as "mes enfants et leurs pères et mères"; but they give touching evidence of the lovable piety of the blind prelate to the end of his useful career. (Paris: Pierre Téqui.)

The *Catholic Press Directory* is a useful guide in matters that demand a proper estimate of the various channels of influence exercised upon the Catholic consciousness through our periodical publications. Its first appeal will of course be made to advertisers of articles that are designed especially for use in our religious life; but it is no less a directory to those who have a message of truth and virtue to communicate, especially writers who feel the necessity of keeping in view the distribution of Catholic popular educational forces which they would either supplement or improve. Mr. Joseph H. Meier has been for many years in close touch with the sources whence accurate information may be obtained concerning the matter contained in this manual. His estimate of the Catholic population differs from the figures that are held to be more or less officially ascertained; but we are inclined to trust his statements in this as in the matter of circulation of the periodicals of which he gives the names, addresses, character, rates of subscription, and format. The *Press Directory* is likely to expand in the course of succeeding years so as to become a stable authority on its subject.

Priests who have the direction of hospitals or who have to deal with and instruct nurses in their spiritual duties and the spirit of their special vocation will find Father Richard Murphy's book, *The Catholic Nurse—Her Spirit and her Duties,* a real help. The profession of nurses in hospitals is indeed also a vocation in which the opportunities for doing good are not confined to alleviating the pains and discomforts of bodily illness. Probably the greater efficiency of a nurse lies in the moral influence that she or he exercises upon the patient, even for physical improvement. Both Father Murphy, S.J., and Father Moulinier, S.J., who introduces the volume, speak from practical experience. Nor is the book's importance alone in its directing and creating a proper and useful spirit among the professional nurses of a hospital. It will serve individuals in domestic life, and religious in all kinds of communities where they may be called upon to minister to the sick. The ground covered embraces almost every conceivable contingency in the life of a sufferer and his Samaritan. As a series of continuous conferences to the members of Training Schools by a priest, or as a source of material for lectures to nurses, this manual, which recalls to the trained helper of the physician the duties of her day and life, is invaluable. (The Bruce Publishing Co., Milwaukee, Wis.)

Orientalia designates a section of the work carried on by the Pontifical Institute, Rome. One subsection devotes itself to the publication of texts and monographs on Semitic subjects. Another issues papers dealing with questions and modes of reunion of the Eastern Church with the Holy See. The latest publication of the latter kind is *L'Unité dans le Christ,* a brief but an ably wrought and clearly expressed essay (pp. 32), by the President of the Institute (Oriental), the Rev. Michael d'Herbigny, S.J. This and the other works emanating from Orientalia are published at the Pontificio Istituto, Piazza della Pilotta, 35, Roma.

In Divine Words is the title of a collection of poems by Cletus Zembrodt. It is subtitled "a book of

quatrains", the latter term being employed to signify not a poem of four lines but the metrical unit of the individual poems; whereof there are more than two hundred. The four-line structure of every stanza and the unbroken identity of metre make continuous reading somewhat monotonous. On the other hand, there is considerable variety of theme—variety taken from the annual seasons according to which the poems are classified, as well as a bright play of fancy and rhetorical allusion. An instance of the latter quality is found in the first stanza of the verses on *July*—

"Old Phoebus rushing up on high
Contends with Cancer in the sky;
The Pleiades no longer weep—
The Dogstar ushers in July."

On the other hand, the thought is in places not continuous nor the meaning quite clear. For instance, in the closing stanza of the poem just quoted—

"Here on the flax-field's azure tops
The wistful eye of wanderer stops,
And to be sure the heavens' blue
Did not fall down, a haulin' the lops."

The volume is neatly printed and tastefully clad by the Stratford Co., Boston. The omission of a table of contents is, however, a regrettable oversight.

The well-known quarterly published in German under the title *Jahrbuch für Philosophie und spekulative Theologie* which was founded and conducted by Mgr. Ernst Commer, Professor at the University of Vienna, and which was discontinued at the opening of the war, has been resumed. It is now in the hands of the Dominican Professors at the University of Freiburg (Switzerland). The title has been changed to *Divus Thomas*. The initial number of the new series (which appeared in February) is quite up to the standard set by the learned founder as regards subject matter, literary form, and comeliness of dress. (St. Paulus-Druckerei, Freiburg in d. Schw.)

The University of Pennsylvania Bulletin (March, 1923) publishes a *Report of the Director of the Extension School* (1913-1923) which may prove of interest to the clergy as directors of the educational progress among our people. The Extension School proposes to supply the need for training in the general principles of business, thus supplementing the practical knowledge gained in factory and office. Its instructional staff is selected from the teaching faculty of the University. Its work is not confined to the campus of the University, but extends to distant parts of the state — Scranton, Wilkes Barre, Harrisburg, Reading, as industrial centres. The broadly Christian attitude of the provosts of the University since the school was established guarantees a certain security of freedom from the *exclusively* materialistic atmosphere which pervades many of our commercial schools. This is worthy of note, though we do not expect to have religion conveyed by these distinctly secular branches of instruction. There are necessarily many Catholics who feel induced to avail themselves of the advantages afforded by the Instructional Staff of the Pennsylvania University to whom these courses are likely to be helpful.

The Most Rev. P. E. Magennis, General of the Carmelite Order, has issued in the form of a manual *The Scapular Devotion — Origin, Legislation, and Indulgences attached to the Scapulars* (Dublin: M. H. Gill and Son, 1923; pp. 168). The matter had previously appeared in a series of articles in the ECCLESIASTICAL REVIEW, and will be welcomed in this convenient form. A similar treatise, which also contained the ritual formulas for investing, appeared some years ago by Monsignor J. S. M. Lynch, D.D. (Cathedral Library Association: New York), but the present treatise is much more explicit in the matter of history and the use of the faculties connected with the scapulars. A point to be noted by those who have the faculty of investing in the five scapulars by a single form is that the privilege supposes the previous possession of faculties to invest in each of the five scapulars separately. Members of Associations which permit the investing simply of the five

scapulars by Apostolic indult have of course this power, to which the right of using a single form of investiture and blessing may be added.

The Macmillan Company publishes *New Testament Greek for Beginners*, by Dr. J. Gresham Machen, of the Princeton Theological Seminary. The student of Sacred Scripture, even if he is not an adept in the study of classical Attic prose, will greatly profit in his reading, especially of the New Testament, by seeking to acquire this easier Greek. Dr. Machen's purpose is not to expound grammatical peculiarities, but simply to impart a reading acquaintance with the Bible text. The Catholic theological student may find the need here and there of supplementing the sense of certain terms defined by the traditionally accepted interpretation found in his scholastic texts, but in every other respect Dr. Machen's volume is a practical aid to the acquisition of New Testament language and its meaning.

If little books were big evils, an exception should have to be made in favor of the publications issued by the English Catholic Truth Society. Even the two-penny pamphlets tell what rich kernels can be packed into small shells. Notably is this the case with Father Lattey's tract on *Revelation*, and Dr. Downey's *The Question of Reunion*. Each is a veritable *multum in parvo* — a model of condensed knowledge and luminous expression treating of topics on which loose thinking widely prevails in these latter days.

Perhaps *The Indian Sentinel*, published quarterly by the Bureau of Catholic Indian Missions, Washington, is not so extensively known to the clergy as it deserves to be. Bright and arresting in its externals, its interior is interesting, instructive, and edifying. Subscribers to the *Sentinel* get much more than the value of the small price they pay for the four quarterly issues, while contributing to a cause that should appeal to every Christian heart — the conversion and civilization of the Red Man.

The current *Dublin*—an even more than usually interesting number—contains a fine character sketch of Pasteur and Renan; the one whose fruitful scientific labors entitle him to be called in almost a literal sense "the Angel of Health and of Life", the other whose capivating insidiousness of pen deservedly ranks him among "the persuaders of death".

When it is once known that the article is from the pen of Monsignor William Barry, the reader is assured in advance both of an intellectual and an esthetic treat—a suggestive remnant whereof is summed up in the following, concluding lines which spring naturally from a profound insight into the respective characters. "Pasteur, Christian and Catholic, stands before all coming generations as the keeper of the Gate of Life. Ernest Renan, with all his gifts, remains the shadow of a great name, and furnishes the disproof of the philosophy which he adorned with an incomparable style. Whatever delights us in him comes from the past with which he had broken. All the secret bitterness and despair he has added from his own stores. He is a magician who reverses the rod of power when illusion is at its height. That disenchantment he terms philosophy, and the reversed rod is modern science. Pasteur made of it the art of healing, while Renan contemplates mankind losing real and ideal together, and perishing by virtue of the creed for which he exchanged the Catholic Faith."

Other particularly interesting papers in the same number of the *Dublin* are Sir Bertram Windle's "Memories of St. George Mivart" and "Egypt and Israel in the Days of Tutankhamon". The "Memories" have to do especially with the relations of Mivart to Darwin and incidentally to Huxley. The Catholic author of the *Genesis of Species*, though an Evolutionist up to the origin of the human soul, criticized the *Origin of Species through Natural Selection* very severely. Darwin, though in most ways a broad and fair-minded man, could never see Mivart's criticism of his work save as emanating from "theological bias". It is worth while noting that Mivart's partial, though not total, lapse from the Faith was, in Professor Windle's opinion, "the result of the disease" (diabetes) of which he died.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

INSTITUTIONES DOGMATICAE. In Usum Scholarum. By Bernardo J. Otten, S.J., Collegio Maximo S. Ludovici Sacrae Theologiae et Historiae Dogmatum Professore. Tomus V: De Sacramentis in Genere; De Baptismo, De Confirmatione, De SS. Eucharistia. Typographia Loyolaea, Chicago. 1923. Pp. 572.

THE MYSTICISM OF ST. FRANCIS OF ASSISI. By D. H. S. Nickolson. Illustrated with reproductions of etching by Laurenzio Laurenzi. Small, Maynard & Co., Boston. 1923. Pp. 385. Price, $3.50.

THE HOLY ANGELS. By the Rev. Raphael V. O'Connell, S.J. P. J. Kenedy & Sons, New York. 1923. Pp. 209. Price, $1.60 *postpaid.*

STORIES IN SCHOOL. A Book for Those who Use *The Sower* Scheme of Religious Instruction. With an Introduction on Story-Telling by the Editor of *The Sower.* Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 195. Price, $1.75 *net.*

PRIMATUS PONTIFICIS ROMANI in Concilio Chalcedonensi et Ecclesiae Dissidentes. Auctore P. Theophilo Harapin, O.F.M., Prov. Croatiae Alumno. (*Collectanea Philosophico-Theologica,* Cura Professorum Collegii Internationalis S. Antonii de Urbe Edita, Vol. I.) Ex Typ. Collegii S. Bonaventurae, ad Claras Aquas. 1923. Pp. ix—131.

THE GREAT ANTITHESIS: Hinduism vs. Christianity. By Ernest R. Hull, S.J., Editor of *The Examiner.* Examiner Press, Bombay; P. J. Kenedy & Sons, New York. 1923. Pp. xi—111. Price, $0.45 *postpaid.*

RABBONI. Heart to Heart before the Tabernacle. By J. S. E. Tenth edition. Ursuline Nuns, East McMillan St., Cincinnati, Ohio. Pp. 73.

LES DEUX MIRACLES POUR LA CANONISATION DE SAINTE JEANNE D'ARC. Par le Docteur E. Le Bec, Chirurgien honoraire de l'Hôpital Saint-Joseph de Paris, Président du bureau des Constations de Lourdes. Analyse du travail de la S. Congrégation des Rites. Bonne Presse, Paris. 1922. Pp. 40. Prix, 0 *fr.* 55 *franco.*

FATHER TIM'S TALK WITH PEOPLE HE MET. By C. D. McEnery, C.SS.R. Vol. IV. B. Herder Book Co., St. Louis. 1923. Pp. 172. Price, $1.00.

BETROTHMENT AND MARRIAGE. A Canonical and Theological Treatise with Notices on History and Civil Law. By Canon A. de Smet, S.T.D., Professor of Theology at the Seminary of Bruges. Revised and enlarged in conformity with the new Code of Canon Law. Second edition. Vol. I. Translated by the Rev. W. Dobell. C. Beyaert, Bruges; B. Herder Book Co., St. Louis. 1923. Pp. 310. Price, $3.00.

PHILOSOPHICAL.

MEDICAL PROOF OF THE MIRACULOUS. A Clinical Study. By E. Le Bec, Honorary Surgeon to St. Joseph's Hospital, Paris, President of the Bureau des Constatations, Lourdes. Translated from the French by Dom H. E. Izard, O.S.B., L.R.C.S., M.R.C.P. With an Introduction by Ernest E. Ware, M.D., M.R.C.S., Senior Surgeon, Hospital of SS. John and Elizabeth, London. P. J. Kenedy & Sons, New York. 1923. Pp. 195. Price, $2.10 *postpaid.*

UNE OBSERVATION MÉDICALE PRESQUE EN FORME D'EXPÉRIENCE. Faite à Lourdes en 1920-1921. Par un Ancien Interne des Hôpitaux de Paris. Bonne Presse, Paris. 1922. Pp. 38. Prix, 0 *fr.* 55 *franco.*

THE DIVINITY OF CHRIST. By the Rev. James M. Gillis, C.S.P. Paulist Press, New York. 1923. Pp. 24.

A SOCIOLOGIST IN MEXICO. By the Right Rev. Francis C. Kelley, D.D., LL.D, Paulist Press, New York. 1923. Pp. 23.